

11124
DIALOGICALL
Discourses of SPIRITS
and DIVELS.

Declaring their proper essence, natures, dispositions, and operations: their possessions, and dispossession: with other the appendages, peculiarly appertaining to those speciall points. Verie conducent, and pertinent to the timely procuring of some Christian conformitie in iudgement: for the peaceable compounding of the late sprung controuersies concerning all such intricate and difficult doubts.

By { IOHN DEACON. }
{ IOHN WALKER. } Preachers.

If there shall arise among you, a prophet, or a dreamer of dreames, & giue thee a signe or woonder: and the signe or woonder which he haue tolde thee come to passe, saying: Let vs go after other gods which thou knowest not, and let vs serue them. Thou shalt not hearken to the words of that prophet, or to that dreamer of dreames: for, the Lord your God proueth you, to know whether ye loue the Lord your God with all your hart, and with all your soule. *Deut. 13. 1. 2 3.*

If any shall say vnto you, Lo heere is Christ, or there is Christ; Beleene them not therefore, for there shall arise false Christes, and false Prophets, and shall shew great signes and woonders: so that if it were possible, they should deceiue the verie elect. *Matth. 24. 23. 24.*

Aug. De Trinitate.

Quisquis audit, vel legit, vbi pariter certus est, pergat mecum: vbi pariter hæsit, quærat mecum: vbi errorem suum cognoscit, redeat mecum: vbi meum, reuocet me. Ita ingrediamur simul charitatis viam: tendentes ad eum, de quo scriptum est, quærite faciem eius semper. *That is,*

whosoever heareth, or readeth, where he is perswaded with me, let him proceede with me: where he is doubtfull, let him inquire with me: where he acknowledgeth his errour, let him returne with me: where he espieth mine, let him recall me. So shall we walke ioyntly together, in the way of charitie: going forward towards him, of whom it is written, Seeke yee his face euermore.

Propugnaculum vitæ patientia.

L O N D O N,
Impensis Geor. Bishop.

1 6 0 1.

110100

TO THE RIGHT

Honorable and righteous Iudges,

Sir THOMAS EGERTON knight,

Lord Keeper of the great Seale of England:

Sir IOHN POPHAM knight, Lord cheefe Iustice

of England: *Sir EDMUND ANDERSON knight, Lord*

cheefe Iustice of the common Pleas: and Sir WILLIAM

PERIAM knight, Lord cheefe Baron of the Exchequer,

with other the most reuerend Iudges of the common

Lawes of England: I. D. and I. W. do hartily

wish all sauing knowledge in

Iesus Christ.



RIGHT Honorable Lords, you may not possiblie be ignorant of the late-bred broyles not long since brewed & broached at Nottingham, by meanes of Sommers his supposed possession and dispossession: especially, those selfesame broyles being estsoones reniued since, and now also (by what priui-

*At Nottingham Somers
possessed or dispossessed.*

ledge we worte not) so publikely reported in Print, as their flying rumours doe mightilie ouer-runne the whole Realme, yea, euen to the uttermost borders thereof. We two, did undoubtedly assure our selues that the holie regard of Religion; of loyall obedience to her Maiesties Princely prerogatiue: of the publike peace of the Church: of due reuerence to her Maiesties positue Lawes: of dutifull submission to the definitiue sentence of Iustice: of common humanitie towards the persons of men: yea, and of a carefull continuance of their honest reputations; would something haue restrained, if not

The Epistle

utterly inhibited the parties (especially convicted) from the untimely attempting of any such vnorderly course, as now (by their newly published Pamphletes) they haue most vndutifully blazed abroad. And therefore, the Christian care of that their hoped moderate cariage, hath caused vs hitherto euen purposely to suppress this folowing Treatise, which (almost three yeeres since) we had euen carefully compyled, as a christian counter-checke to al such vnwoonted occurrents: yea, and this our former suppressing thereof, proceeded (we assure you) from a fellow-like feare of procuring untimely disgrace, and of adding affliction to the principall parties themselues. Esteeming it much better, to burie our precedent labours in the graue of forgetfulnes: then (by any their needlesse publishing) to procure a present disturbance, or to hatch a subsequent broyle in the Church, by pestering the same with such impertinent, obscure and needlesse paradoxes, as in their books are broched abroad. Howbeit, perceiuing the principall parties, with other their vnder-hand fauorites (as it were in a settled pertinacie) not onely to hold all those their former phantasticall toies with tooth and naile, but (which more is) thus preposterously, and (perhaps also with the secret support of their vnder-hand Fauorites) thus vndutifully to pursue the same with such publike disgrace of publike persons, notwithstanding any the precedent countermaunds, or definitiue determinations of publike authoritie: we verily thought, and our owne conscience did witness against vs in the presence of God: that we might iustly be deemed too too irreligious towards the Lord: disloyall to her Maiesties Princely prerogatiue: ouer-much carelesse of publike peace: exceeding remisse concerning the positie Lawes of our land: most derogatorious to the definitiue sentence of iustice: monstrous inhumane towards the persons of men: yea, altogether carelesse of our honest reputations: if that light, which the Lord in mercie (we hope) hath reuealed

Dedicatorie.

unto vs, should now any longer Lie buried vnder a bushell, Math. 5. 11.
 and not rather be set on a candlestick, for the better en-
 lighting of all in the house concerning these intricate and
 hidden mysteries. More especially now at this present, when
 the fearefull infection of those their factious proceedings, so
 vniuersally and so dangerously ouerspreadeth it selfe: not vn-
 like to the fretting Gangrena, or incurable Canker. 2. Tim. 2. 17.

Experienced Antiquaries (right honorable Lords) doe
 verie well know, to what dangerous heads such siely begin-
 nings, haue (by carelesse negligence) growen in continuance
 of time: and therefore, euen the verie primarie appearan-
 ces of euerie such fearefull occurrent, would be the more wa-
 relie and more wisely nipt in the head, yea, and the streaming
 courses thereof the more heedfully intercepted and stopped in
 time, for feare of ouerflowing the yoong buds of our holy Re-
 ligion. For these speciall respects wee haue now proffered
 our labours to publike view, and doe verie humble import-
 tune your Honors patronage, and fauourable protection for
 them: so farre forth especially as they fully accord with the
 infallible truth of the Scriptures.

We protest (right Honorable Lords) that we our selues
 (in penning this Treatise) did euen purposely resolue with
 our soules, to banish all partiall and priuate respects from out
 of our breasts: as may (by the matter and method thereof)
 verie plainly appeere to any indifferent Reader. Yea wee
 wholie deuoted our selues, to penne onely such speciall points
 as other writers report and record in their seuerall workes;
 and which in our owne consciences (before the presence of
 God) we are hitherto perswaded are vndoubtedly true: de-
 siring with all our harts to be better and more fully informed
 (whercin we haply may erre) by the holie endenours of such
 as the Lord hath in mercie enlightened with a more sincere
 and sanctified knowledge concerning these points. The spe-
 ciall motives for our thus dedicating to your good Honors, all

The Epistle

ioynly together this published Treatise : are these that follow in order.

1 *First, your wisdomes hauing heretofore, very orderlie enquired into, and iudicially determined the vndoubted truth of those the aforesaid occurrents : we verily perswaded our selues, that as you are therefore the most able, so would you be also the more willing to approoue, or disprooue of our labors herein, according to those your former proceedings, and the holy directions of the eternall God.*

2 *The aduerse parties themselves, hauing (partly by their published Pamphlets, and partly also, by their priuate solicitours) verie often, and earnestly laboured, either all, or the most of your Honors to some fauourable regard of their languishing cause : wee in like manner (esteeming your wisdomes the most competent Iudges heerein) do therefore referre the due triall of our trauels, much rather to your Honors, then to any her Maiesties high Commissioners in Ecclesiasticall causes : partly, because, they (being themselves esteemed but parties herein, and openly challenged of vnequall proceedings) might haply be deemed by the aduerse part but incompetent Iudges : and partly, for that your good Honors especially, being euerie way free from such exception, may therefore become the more willing to heare and determine the truth of these matters.*

3 *Moreouer, considering eftsoones with our selues, that, those often, and earnest solicitings of parties on both sides (they arguing especially the contronerted causes with such flat oppositions) might haply but breed in your Honorable breasts some scruple of conscience about the vndoubted truth of such intricate questions : we did therefore account it our bounden dutie, to yeeld your good Honors our holiest supplies, for the better enlightning of your present iudgements in the hidden mysteries of those cloudie occurrents.*

4 *Lastly, your good Honors next vnder her supereminent highnes,*

Dedicatorie.

highnes, enjoying a primarie subordinate power concerning the authentick hearing and determining of such and so shamefull disorders as do daily discover themselves in those disordered persons, who seeke (in such a malcontented humour) to uphold, and maintaine those quaint matters in question: we were the rather induced to tender our trauels to your Honorable protections. That so, your good Honors (by your approoued authoritie) might, the more authentically command the aduerser parties themselves, forthwith to desist from their former factious courses, and humbly submit to the truth of the Treatise, it being substantiallie sounde: or otherwise, in more durifull sort to addresse their holiest endeuours to some sounder, and honester maner of answering, then hitherto they haue shewed to the world.

We looke euerie howe (right Honorable Lords to be notoriously branded with the blacke coale of vnchristian reproches, such and so scandalous are the cankered mowthes of some clamorous companions: who (not vnlike to the benumbing Torpedo) do purposely endeuour by their intoxicated and most slanderous reuilings, to astonish the verie hands of so many as presume to put penne to the paper, against any their irregular practises. Seeing therefore it is utterly impossible the Leopard should alter his spots, we 1. Cr. 13. 23. do assuredly expect when their Pulpits shall ring out, and their night crowing Pamphlets proclaime to the world, that such two, are quite false from the brethren and their cause, they know not well what: that they are become Apostates, reuolters, backsliders, formalistes, and such as fawne on the state: and this onely, for that we fauour not forsooth, these their Cabalisticall conceits and phantasticall fooleries. Well, what soeuer they prate, we will undergo it with patience, not passing one pinne, to be iudged of them, or of any mans iudgement else: no, we iudge not 1. Cor. 4. 3. 4. our owne selues. For, we know nothing by our owne

The Epistle, &c.

selues: and yet are we not thereby iustified: but he that iudgeth vs both is the Lord. *And as for that their odious name of Formalists: wherewith especially they sport themselves most in branding their brethren, we regard not therein their virulent reuilings onerush: hauing (in a more mature deliberation) experimented long since, the graue counsell of Dauidus to sound verie sutable with the sacred Scriptures, saying thus. Esto potius cauda Leonum, quam caput Vulpium. Hoc est, da operam, vt potius sis postremus inter viros generosos: quam primus inter callidos versipelles. Be thou rather the verie taile of Lyons, then the head of Foxes. That is, do thou giue thy endeuour, to be rather the last, or the lowest among noble, and gentillike persons: then the first, or the highest, among that base crew of craftie vndermining companions, and heere we haue set downe our rest.*

*Hauing hitherto (right Honorable Lords) verie brieflie displaied our maine purpose concerning the first penning and publishing of this folowing Treatise: we do now (in all humble submission) refer our selues and our futes to your approoued considerations, and your good Honors to the almightie his holie directions, in this one and all other your iudiciall proceedings,
So be it.*

Your good Honors verie humblie at
command in the Lord: and the Lord
his unworthiest on earth,

JOHN DEACON.?
JOHN WALKER. S

Drusius.

Ioh Drusij
Adag 2.
Haras in libro
Auoth.
In Sanhedrin.
edit. Basilienf.
cap. 10.

To the godly affected Reader, I. D.
and I. VV. doe hartily wish the howerly
encrease of a true sauing knowledge, by the
reuelation of Iesus Christ.

So be it.



Ood Christian Reader, we doe (in this following *treatise*) present to thy public consideration, our priuat opinion concerning the vndoubted *possession* and *dispossession* of *Diuels*. Assuring our selues to gaine forthwith thy holy approbation heerein: so farre forth especially, as thou perceiuest the same to fall forth pat in euerie point with the infallible truth of the Lord. The originall occasion of this our lately attempted enterprise: did *primarily* proceed from those late *unwonted occurrents* which accidentally fell forth in our countrey, about the supposed *possession* and *dispossession* of *Sommers*. An *accident* (we doe freely confesse) no lesse notoriously knowen throughout the whole land then diuersly entertayned, according to the variable & diuers affections of men. The maine *argument* of the *treatise* it selfe, is a matter (we assure thee) not rashly resolued vpon, but seriously held and maintayned (by the one of vs especially) for many yeeres past: as five hundred yet liuing are able to witnes, and the other of vs also (in an *experimented* knowledge) both can and doth testifie the same by these presents. For the verie first newes of this newly supposed rare *accident*, recalling vs both afresh to some serious consideration of our former set *studies*: did so diuersly affect our *mindes* with a diuerse and contrarie *iudgement* (the one verie constantly *auouching*, the other no lesse confidently *impugning* that falsely pretended *action*) as we both became resolute (with tooth and nayle) to trie forth the certaine *truth* or *vntruth* at the least, of our sundrie conceits concerning the matter in *question*. Yea, and (which more *is*) we so deeply deuoted our selues to the timely support of those

To the Reader.

those our feuerall *opinions* : as no one labour (how loathsome
foeuer) was yrkesome vnto vs, which tended that way, but in
the least shew of appearance. For what one *Librarie* was vn-
ransackt, or learned *brother* vnconferred withall wherefoeuer
we came : to further vs both in those feuerall points we feue-
rally held? What one iourney was refused, or present toyle
vnattempted, to trie foorth the sound truth of such flying re-
ports as ranne all abroad : and all this for the more enabling,
and the better furnishing of vs to that our former determined
skirmish? What sundrie and often *recourses* the one to the
other? What *entercourse* of writings? What mutuall
conferences? What hot *disputes*? What *arguings*? What *an-*
suerings? What *replies*, and *reioynders* : or euer we could fitly
accord about the feuerall *questions* propounded betweene vs?
And (which is more to be considered) the *contention* it selfe
concerning these *matters*, it became no lesse violent then that
Act. 15. 37. 38. betweene *Paul* and *Barnabas*, about the hauing of *Iohn Marke*
in their companie : in so much as we eftsoones departed asun-
der the one from the other. Howbeit that onely wise God,
who turneth the infirmities of his *seruants* to the furtherance
of his glorie, he did so moderate our *mindes* concerning the
action in hande, as wee both of vs fully resolved to stande
fast to our *tacklings* : and thereupon also (by an inter-
changeable couenant) did foorthwith conclude to continue
this newly attempted *controuersie*, vntill (by the verie sway of
Cicero. *truth*) the one be enforced, *dare manus*, to hold foorth the *hand*,
and submit to the other. And herein also we found euerie
hower, the fauorable assistance of *Gods holy spirit* for the time-
ly suggesting of many strange and vnwoonted *matters*, which
haue not hetherto beene vsually heard of concerning the
question it selfe. With these many *meditations* and feuerall
conferences we were wholly taken vp, till the verie *truth* it selfe
(as we verily beleeeue) began (after many debatinges and bic-
1. Cor. I. 10. II. kerings) to breake foorth like the *sunne* in his strength.
Whereupon also, we eftsoones began to *speake both of vs but*
one and the selfesame things : and (which more is) being now
knit together in one *minde* and one *iudgement* concerning
these feuerall matters, we determined foorthwith to put
downe in writing, whatfoeuer had deliberately passed be-
twene vs. Purposing withall to vse the priuate contempla-
tion

To the Reader.

tion of these our *primarie labours*; as a prouoking sharpe *spur* to pricke vs eftsoones an ende vnto the timely vndertaking of the like priuate conference, in some other *matters* else of like waightie importance. That (being by this meanes sequestred quite from all secular cares) we might the more freely imploy our whole *minde*s to such secret *meditations* as should further the timely discharge of our seuerall *duties*. Perceiuing moreouer by the timely dispatch of this one intricate *matter*: that two *conscionable ministers* conioyning their studies (being both of them industrious & bent wholly in hart, *to search and to find forth wisdom by all things that are done vnder heauen*) might *Eccles. 1. 12. 13.* (by such mutuall endeuours) verie easily accomplish many profitable *workes* for themselves and some others. Howbeit, for the putting ouer of these our priuate labours to the *publike view of the world*, that (we assure thee) was neuer in our thoughts at the first: no, we did fully resolute to keepe these our *conferences*, from the sight of all others, saue onely our selues, for these following *reasons*. *Reasons for the hitherto suppressing of this present treatise.*

First, we were greatly discouraged from the *publication* hereof in an onely regard of our proper *imperfections*, for the skilfull determining of such intricate doubts: acknowledging our manifold wants to be such & so great, as we were mightily afraid to put the due trial of our skil vpon *termes*. And for this cause we durst not attempt the tending of our owne, but hourly expected from some others of more *maturity*; a *booke better balanced*, for the timely encoūtring with such late bred *broiles* as concerned especially those vnwonted occurrents.

Secondly, our said purpose for publishing this *treatise*, was also eftsoones nipt in the head; by often recounting the *new-fangled nicenesse* of this present age: wherein, nothing almost, is now pleasing to any (especially the *curious companions*) but that which (being euery way concluded first in *scholasticall forme*) is also, very finely florished ouer with a *Ciceronian vernish*. And therefore perceiuing these our labors to come short of such reckoning: we verely perswaded our selues, that, this *plaine coine of ours*, would hardly passe with those *cinicall censurers*, for currant good *paiment*.

Thirdly, the *maturity* and ripenesse of many *ministers*, and others among whom we conuerse: was not the least stoppage vnto vs. For, we are not ignorant, that men (now a daies) being

To the Reader.

ing very acute in conceite, & too too much ready (with eagle-like eyes) to pricke exactly into any thing published in print: are euery way able, and apt enough also to *censure* (so sharply as may be) the *published labours* of others, how lazy or *leaden-heeled* soeuer in laying forth their owne proper *talents* to the greatest aduantage.

Psal. 141. 5.
Luc. 10. 34.

Fourthly, our *compassionable care to profit*, and our exceeding great *loathenesse to preiudice the parties* them selues, or to aggrauate (with the waight of one finger) the present afflictions of those whom this *treatise* of ours more especially concerns: hath hitherto forestalled our purpose from publishing our present labours. Being in very great feare that these our *precious balmes* (how *soueraigne* soeuer) *would rather breake their heads, then bind vp their bleeding wounds*: the *physicall composition* of our *oile* and our *wine*, it is so *untoothsome a triacle* to their *distempered humour*, and *vnfauory taste*.

2. Chro. 15. 13.
14.

Lastly, we haue thus long been held back from making our *conferences* common to others, in an especiall regard of that *christian conceit* which we haue hitherto had of their *christian conformity* to a more dexterity: together with the needlesnes (as we thought) in publishing any other new *matter* concerning this argument. Both, because *authority* it selfe had seised vpon them long since: and for that also the *printed report* of the *commissioners iudiciall proceedings against them*, might (as we verily thought) haue been fully sufficient (for many respects) to quiet their *passionate spirits*, and to calme the turbulent *tempests* arising from thence. For, if *the good man of God* (he hauing a far better *cause* and *calling* then these men, to persist and hold out in his purpose attempted) did notwithstanding, very duetifully submit to *Amaziah his princely command* concerning *his silencing*: we verily perswaded our selues, that *Queene Elizabeths authentickall commission concerning ecclesiasticall persons and causes*, (in due regard of their *dueties to God and her Maiesty*) might haue enioined them, both to lay their hand on their mouth, and to put a present end to their further proceedings, in a practise especially so directly opposite to her *princely prerogative* so *authentickally debated*, and the same so *iudicially also determined*. Loe, these (in effect) were the *maine reasons* them selues which hetherto with held vs both, from profering our labours to the publique *view* of the world.

If

To the Reader.

If happily it seeme strang vnto any, that we should now so suddainely desist from such a determined purpose; it may please them to consider afresh, that, for as much as some *male-factors* (notwithstanding their palpable crimes) in a *mal-contented humour*, doe couertly vndermine and nibble in corners, the honourable credit of her *Maiesties high commission*: therefore *busie must needs haue a band*. And, in that onely respect (besides the importunities of such as haue eftsloones considerably perused the *werke*) we also our owne selues *haue had our latter cogitations*, concerning some seasonable manifestation thereof at this present, and that more especially for these following reasons.

*Reasons, for the
now publishing
of this present
treatise.*

First, our hartly true *zeale* to the glory of *God*, the same also entermingled eftsloones with some christian care for many poore ignorant soules, as also, with an vnfained loue of that *truth, quæ nihil veretur nisi abscondi*, which feareth nothing more deeply, then to be fearefully entombed in the gulph of forgetfulness: doe, euen peremptorily prouoke vs both, to proceede *recto pectore*, with all integrity and vprightnesse of hart, in the now publishing of this our entended enterprize.

*Tertul. in Apo-
logetico.*

Secondly, we are so much the more willingly drawn to exhibit our *travels* to publique vew: by how much we do now very plainly perceiue, that, our *Antagonists printed opinion*, concerning the *perpetuity* of such *supernaturall* and *miraculous operations* in these daies of the *Gospel*: doth fearefully shake, and very shrewdly vndermine the certainty and vndoubted assurance of that *sacred religion* which we all iointly professe. For, if our said *religion* standeth perpetually in need to bee eftsloones confirmed afresh, by the *extraordinary seale* of any such *extraordinary or miraculous actions*? How then should we certainly know when the vndoubted assurance thereof is certainly and sufficiently confirmed vnto vs? Sith that thing, which eftsloones admitteth such *essentiall supplies*: doth implicatiuely import some manner of imperfection, in some shew at the least.

Thirdly, we were also the rather perswaded thereto, in an especiall regard of that *fearfull effect* which must necessarily succeed so absurd a conceit. For this their pestilent opinion which concerneth the *working of miracles in these daies of the Gospel*, what doth it else (in effect) but iniuriously put vpon
faith-

To the Reader.

Math. 24. 23.

24.

Luc. 17. 31.

2. Thes. 2. 9. 10.

Hieron. de illu-
stribus,

Lucianus.

M. Darel.

2. Sam. 1. 20.

Aristoteles.

Aristophanes.

1. Cor. 3. 4. 7.

faithfull professors, the liuely cognizance, the livery or badge of that Antichristian brood, to whom the vnwoonted accomplishment of such lying signes and woonders (by the speciall permission of God) doth peculiarly and properly appertaine from time to time. And therefore, that any true professour of the Gospell, should now appropriate that selfesame power to himselfe which onely is proper to Antichrist: ἡ πᾶσι φιλονίζη, ἡ φίλων πᾶσι πονίζη: aut Plato Philonissat, aut Philo Platonissat: either the Protestant he plaies kindly the Papist, or the Papist he plaies correspondently the Protestant at least: for in this speciall point, the one is not apparantly discerned from the other.

Fourthly, we were now the more forward that way, because this their pestiferous opinion, doth offer directly a verie shrewd checke to such other verie reuerend Preachers, as either cannot or dare not (vpon any the like extraordinarie occasion) aduenture (hand ouer head) vpon any the like exordinarie course. For had not these preposterous practises with a prouident circumspection beene warily preuented in time: surely, the vulgar sort (whose shallow reach concerning especially such intricate cases, neque cælum neque terram attingere potest, and whose censure herein is like to be as Iohn in the pottage) they would (notwithstanding their wants whatsoeuer) vno ore, with one mouth (as it were) haue cried foorth thus, M. Darel, M. Darel, he is περὶ τὸ σκοπεῖν, the onely Diuiner of signes and of woonders: his ministerie shall haue my onely applause. Yea, and (which more is) the very country Dames they would with their tattling toongs haue told it in Gath, that M. Darel alone he hath Delphicum gladium, the double edged Delphicall sword: both to gard the good Christian, & to girde vp the Diuell in a corner. As for our filie Sir Iohn he is ὄνος ὄνων μυστήρια, Asinus portans mysteria, an asse in a fryers cowle, a cipher in Algorisme: or rather, a leaden sword in a siluer scabbard. And thus the whole countrey they would (in continuance of time) verie fearfully haue fallen vnto the Corinthian factions, some holding of Paul, and some of Apollos: where as it is the Lord alone who giues the encrease.

Fiftly, an apparant necessity for the now publishing of this or some other like treatise, very apparantly breakes foorth to the view of the world: in an especiall regard of the great inconuenience, or rather the most palpable absurdity ensuing

To the Reader.

so absurd an *opinion*. For, if that with such other supposed *wi-
r-
culous actions*, are now (as them selues very fondly auouch) ef-
fected by the onely vertue and power of the *true iustifying
faith*: what wonderfull *scruple of conscience* might that so ab-
surd a conceit procure to such silly poore soules, as (being est-
soones perswaded of their *iustifying faith*) can at no hand ef-
fect the like *admirable actions*? Considering especially, that
one and the selfesame *faith*, cannot possibly but haue (in
some measure at least) the very selfesame *effects*.

Sixtly, we are now the more foreward in publishing these
our late labours abroad to the world: as wel, to intimate our *harty
desires* for the timely satisfying of others, about the fearefull
possessions, and dispossessiones of diuels, as also (if this our proper *opi-
nion* be deemed but doubtfull) to procure from some others
of better ability, a more *absolute censure, or iudiciall determina-
tion* concerning these so intricate and doubtfull *occur-
rents*.

Seuenthly, we doe now the rather exhibit these our pre-
sent *conferences* to the consideration of all: that we might (by
this meanes) more especially make knowne to the world, our
christian care for the timely recouery of the *principall parties*
them selues: who (hauing hitherto, but lightly regarded the *Iude 22.
christian compassions* of such as haue carefully sought their
christian conuersion) must now (of necessity) *be saued with feare, Iude 23.
through a more violent withdrawing of them from the fier*, accor-
ding to Ben-Sirah his sacred aduise, saying thus as followeth.

לְחַבֵּימָא בְּרַמְיָא וּלְשֹׁטִיָא בְּבְרַמְיָא, *id est. Sapientem Ben-Sirah in
nutu; et stultum fuste. Correct the wise with a nodde: and, the vn-
wise with a club.* Signifying thereby vnto vs, that, whereas all *Suis proverbijs.
Item, citatum
inuenies in Me-
dras Mesle.*
manner of lenitie is foorthwith to be vsed towards those
that are *tractable*: the *knottie or knurrie hard logs*, doe craue
strong *iron wedges*, and many *hard strokes* to bring them in
good order.

Eightly, we were also the more willing in this our deter-
mined purpose, the rather to put some present good ende (if
we possibly might) to the indirect dealings, and preposterous
proceedings of such as haue preposterously taken vpon them
those preposterous *practises*. Who (being by all outward ap-
pearance of truth, and perhaps in their owne *conscience* to)
verie iudicially conuincd for grosse *malefactors*: doe notwith-
standing

To the Reader.

Eccles. 10. 20.
1. Pet. 2. 13. 17.

standing all this verie *malaperly* endeuour to mannage their owne *contradictorie courses*, against the *authentick countermaunds* of her Maiesties lawfull authority. Yea, and this also with most apparant *deprauings, disgracings, reuilinges and sauntings*. Moreouer, with *lying, with cogging and circumuening deuises*. Whereas *Ladie truth*, the more *simple shee is*, the more *shining shee is*: at no hand affecting any such *bumbasted brava-dos*, to support or beare vp her *vnanswerable edicts*, how base or how simple soeuer in outward appearance.

Ninthly, we were lead in like manner to this late publike proceeding, in an especiall regard of our woonderfull lothnes that so many palpable vntruths, and such pestiferous *opinions* (as in those their published *Pamphlets* and printed *Apologies* are broached but lately abroad, to the dangerous bewitching and desperate enchanting of many poore ignorant *vnstable soules*) should so passe vnderhand *in the publike veim of tagge and ragge*, without the timely controlement of any: or runne abroad (as they doe) from hand to hand for good currant payment, or euer *they be tried with the touch-stone of truth*, and before they be thoroughly waighed with the approoued *waights of the sanctuarie*: or not hauing vpon them some *discretiue stampe* or discerning *censure* at least.

Lastly, our *loyall obedience*, and conscionable duties towards the timelie vpholding of the *Magistrates* authentick authoritie and credit, which these men (in all the rest, more especiallie, in that their verie last vndutifull deprauing *Pamphlets*) like petie yoong *presses*, vnderminingly haue published in print, *without any her Maiesties authentick priuiledge*: was not (we assure thee) *the least motiue in duty*, (howsoeuer *the last in degree*) to this our lately pretended purpose. The *premisses* therefore exactly considered, & the *reasons* themselves being duly perpended in a more dutifull regard of her *Maiesties supereminent authority ouer al persons & causes in Christ*: we doubt not at all, but that (notwithstanding our former *resolutions* concerning the *respective suppressing* of these our priuate endeouours) the *wiser sort*, will verie willingly *dispencc* with their publishing now at this present especially: wherein (it may shrewdly be feared) *the wilde trees of the Forrest doe conuertlie combine themselves of a verie set purpose to make the proud bramble-bush some mightie Magnifico in their secret assemblies*. These occasions

Iudg. 9. 8. &c.

To the Reader.

occasions considered with a right respect, we doubt not at all, but, that *this our now published Treatise*, will bee deemed as a *warde deliuered in due season*: to so many especially, as doe sincerely affect the glorie of God: as doe (with a prouident circumspection) endeour to propagate the Gospel of Christ: brieflie, as doe conscionable praie for, and dutifullie pursue that prosperitie of *Ierusalem*, wherein *righteousnesse and peace haue kissed each other*. As for the rest, we waight euerie hower when their *lanish tooongs* will be *lashing abroad*, and their *intemperate pens* will be *Printing in corners*, King *Achab* his peremptorie proclamation against vs: exclaiming in their outrage, & crying vnto vs, *Haue you found vs, O our enemies, haue you found vs in deed*. And will you in no wise prophesie any other but euill vnto vs? Psal. 122.6.7
Psal. 85.10.11
1.King. 21.20
1.King. 22.8

Well, whatsoeuer will be the issue of that their intemperate *humour*, all their *exceptions* (how virulent soeuer) they must be such (we are sure) as concerne either our *persons*: or our *cause* at the least.

Their *exceptions against our persons*, they must respectiuelie concerne, either our *skill in learning*: or, our *cariage of life*. Touching any our *great skill of learning*, we both know, and do freely confesse (as before) that we are (euen in our owne eies) *minimi Apostolorum*, the verie *last* and the *least* of ten thousand: that we were borne out of *due time*, and are vtterly vnwoorthy the name of *publike preachers*. Howbeit, by the grace of God, we are that we are, & his *graces* (we hope) they were not bestowed vpon vs in vaine. Besides all this, the more vnskillfull we be for such *publike writing*, the more able our aduersaries are (with their exceeding *great skill*) to answer whatsoeuer we write. 1.Cor. 15.8.9

As for our *carriage of life*, their *exceptions* that way, they must haue a more speciall relation, either to our *precedent*: or to our *now present practises* at least.

Our *precedent practises* (when they were at the woofst) they were none other then those that doe ordinarily attend vpon the *corrupt nature of men*: and therefore howsoeuer they themselves (in any *Pharisaicall conceit* of their owne proper strength) may haply imagine themselves to be able to *stand*, Luc. 18.9.11 let them (if they be wise) *beware least they fall*. Howbeit, if for any *matters* past (either truely knowen, or vncharitably suspected) the vile venom of their venomous *spirits* would swell their cankered harts in sunder, vnlesse (after their accustomed 1.Cor. 10.12

To the Reader.

Beza annotat. manner with all men) they should *μεγαλυνῆσαι*, *expose our*
in Math. 1. 19. persons to publike reproches: we will verie willingly vndergoe
 whatsoeuer disgrace the Lord (for this cause) alloteth vnto vs.
 And (which more is) we will with patience endure, that these
2. Sam. 16. 9. furious dead dogs doe *Κύνα δεινὴν δεσάγουσιν. Canem excoriatam*
Aristophanes. excoriare: slay afresh our newly flaine carcases, and adde affliction
 to our affliction. Assuring our selues that our gracious
 God who giues them this leaue to curse poore David afresh (so
2. Sam. 16. 9. soone as proud railing Shimei hath spit forth his venomous
10. 11. 12. spite to the full, and vented the vttermost force of his limited
 furie) he will then (in a great mercie) behold our afflictions
 this day, and bestow some present new blessing vpon vs.

Touching any our now present practises (howsoeuer the
 common calumniators of men may happely measure the pro-
 portion of our steps, by their owne proper footings, and so over-
 reache vs a large inch at the least) we doe here in the honour
 of Gods holy name (with the protestation of our harts) very
 freely acknowledge, that, albeit we our owne selues do know
 more by our selues then all the world else: yet (we praise our
 good God) we do (at this present) know nothing by our selues
 that may make vs afraid to confront the very holiest of them all
 to their face; though (notwithstanding all this) we are not there-
 fore iustified in the presence of him who iudgeth the hart. In the
 meane time, we thinke it some part of brotherly duty, to fore-
 warne all those our calumnious accusers of this; namely, that if
 they still make it their speciall glory to vndergo the gung-far-
 mers office, or if they doe still take a singular pleasure to be ri-
 fling and raking in euery mans channel euen vp to their el-
 bowes: they may happily (in the end) defile their faire fingers,
 and procure a foule sauour to their owne proper persons. And
 therefore we do frendly aduise them, to desist from those cul-
 lion-like courses in time: or if (because *antiquum obtinet Crito*)
 their tatling toongs must needs be tampring that way in cor-
 ners at least: then, let them begin first (as we say) *ab ipso lare*, to
 be holy at home: let them first make a Saint of their owne proper
 shrine: yea let them first pull forth the beame from their owne,
 or euer they entermeddle with the little moule in their poore
 brothers eie. Otherwise, they should shew them selues very
 like to the slouenly barber, who (being to to curious in cutting,
 in washing and in trimming of others) hath no care at all how
 defor-

1. Cor. 4. 4.

Aristides.
Math. 7. 5.

To the Reader.

deformedly he seemeth him selfe. Or, like to the *curious eie*, which very readily espieth the *least spot* that may be in any one member of the body: but, beholdeth not the foule vgly *blemishes* it hath in it selfe. Briefly, else should they declare themselves to be the *hundred eyed Argos* in other mens matters: but, the *one eyed Polyphemus* in their proper affaires: according to the old *rustick verses* saing thus.

In rebus proprijs igit Argus in Polyphemum.

Rebus in alterius, transit Polyphemus in Argum.

Proud Argus, he plaieth Polyphemus at home:

Polyphemus plaieth Argus abroad like a mome.

Briefly, let them withall assure them selues, that howsoever we two doe determine with *Drusius* and say, *Audire præstat, quam dicere maledicta*: It is much better to here euil of our selues, then to speake any euil of another) yet, eftsoones it so comes to passe, *ut, qui pergit quæ vult dicere, quæ non vult audire*, that he which takes pleasure to speake what he please, he must now and then be content to heare what he would not: according to our english prouerbe which saith: *qui mockat mockabitur*: he that mocketh others in *Elie*, shalbe mocked him selfe at *Abbington*. And all this (in the iust indgment of God) is but *lex talionis*, the rendring of like for like.

In Gemara cap. 6. Item in Glossa Thalmudica,

In Elie, id est, in the height of his pride.

At Abington, id est, on the gallows that Northamptonshire seolons are hanged vpon.

Their exceptions more especially concerning our cause, they are such as respect either the *matter* it selfe, or our *manner* of handling the same.

The *matter* it selfe whatsoever, we doe freely offer to their *publike view* and are verie well willing the *truth* thereof; be tried downe to the *branne*. In the triall whereof, if happely it fall foorth to be either *hay*, or *straw*, or *stubble*, and so by consequence become vtterly vnfit for the *building in hand*: we are content that the same be foorth with reiected of all, as a *roaring rapsody* vnworthy the reading.

1. Cor. 3. 12. 13.

Touching our *manner of handling the cause*, their exceptions that way must necessarily be such as concerne the very *forme it selfe*: or our *order in following the same*.

First for the *forme it selfe*, the same (you see) is *Dialogicall*: the which forme (we are sure) is no lesse *ancient* then *authentically* approoued of all, and therefore we know no one *reason* as yet, why we also our selues may not iustly challenge the *primiledge* thereof if we please. If any may happily imagine we

To the Reader.

*Prosopopœia: i. fictio
personæ loqui.*

haue purposely propounded to our selues this *dialogizing* manner of dealing of a very set purpose: to the end, that by such a *prosopopœia*, or faining of *persons*, we might gaine greater liberty to propound what seemeth good to our selues, and to girde at whose *persons* we please: our answer is this, that, the *speakers* produced in this present *discourse*, they are such as directly concerne the *matters in question*: and therefore, no man may iustly be offended therat, but he only that is tainted with those erronious *absurdities*, which vnder that name, are so couertly touched. Neither may any be iustly grieued, that we haue put downe manie more *objections*, then our *aduersaries* would euer haue made: for therein, we haue rather *furthered*, then *founded* the free passage of their *cause* whatsoever. Yea, much more for mannaging their *cause*, is propounded by vs, then hath hitherto beene heard from themselves, or from any their *favorites*: although wee haue purposely *ploughed with their beyfour* from time to time, that we might be the more readie in *reading their riddle*. And therefore, they haue no reason to be grieued against vs for any thing, vnlesse happily for this: namely, for that (to spare them a labour) we haue framed them their *answere* aforehand, and buttoned vp their lips, or euer they begin to speake.

Indg. 14. 18.

Lastly, for *our order in folowing the cause*: we wotte not well what to *answere*, before wee heare what they *object*. In the meane time, this we plainly protest; that if we haue beene to *briefe*: it was because we principally effected thy ease. If we haue been too *tedious*: the more was our toile. If we haue been too *soft*: it was in regard of thy holy sinceritie. If we haue beene something too *sharpe*: it was in respect of the *parties* vnfauerie taste. If we haue beene too *milde*: it was purposely done to breake (*with Goates blood*) their *Adamant harts*. If we haue beene too *bitter*: that bitterness proceedes not from our *manner of handling*, but is onely in the *bad matter of their humour*, apprehending the same. If we haue beene too *remisse* in our *answers*: it was, because we found themselves *ouer reischlesse* in all their *replies*. If we haue beene too *rough* in *reproouing*: it was onelie, because experience hath taught vs, that the *restie dull lade*, doth stand in most neede of the *roughest rider* of all, to curry his coate. Briefly, whatsoeuer we haue beene: for their owne, and thy sake we haue beene the same, as knoweth best the searcher of all harts.

2. Cor. 9. 22.

To the Reader.

harts. For as we haue set downe nothing but that, which (before God) we are hitherto perswaded is true : so haue we laboured with all our endeouors, to draw thee and them to the timely participation thereof. And therefore, let *matter* and *maner* be what it will be : let vs finde this effect, and we desire no fauour at all in their *answere*. Onely, this is all we require for the present : namely, that the *Answerer* would put downe his owne name to his *answere* : that so, we our selues in *replying*, and they in *impugning*, may mutually know our proper *Antagonists*, which we holde a verie dutifull, an vpright, and honest proceeding. Otherwise, wee may iustly imagine, that they do either distrust their owne cause : or stand in some feare of discredit concerning the same. This course (gentle Reader) if haply our *night-birds* refuse, and yet notwithstanding will couertly flutter their wings, and keepe a vengeable coyle in *Conuenticles* and corners, like the *Owle in an Iuie bush that dares not endure the birdes of the day* : then (for thy further satisfaction heerein) do thou *estfoones* propound to the parties themselves and their *favorites* whatsoeuer, these following *Queres*.

- 1 Let it first be enquired, whether our gracious *Queene* *Queres, concerning the publike priuiledge, for Printing, and publishing Booke.* *Elizabeth* hath absolute authoritie from God (for the timely preuenting of *errours*, of *schismes*, and of *facti- ons*, as also, for the happie continuance of *publike peace*) to establish in any her princely *Dominions* an vniforme order ; that, no one *Booke*, *Pamphlet*, or *Paper* whatsoeuer shall be publisht in *Print*, before the same be exactly reuiued by some *speciall persons* deputed thereunto, and haue also a *publike priuiledge* from vnder their hands for such publike passage ?
- 2 Whether all true harted subiects (euen in conscience towards God and her Maiestie) be not very strictlie bound to a precise obseruation of such an *established order* : and that therefore, when any *erronious* or *offensieue opinion* shall passe from the *Presse* with *publike priuiledge* ; whether the partie himselfe who espieth and desireth presently to encounter therewith, be

To the Reader.

not (before he shall publike proceed to such *publike encounter*) bound in conscience and dutie, first to *intimate that errour to publike authoritie*: that by such *intimation*, either the *author of the errour* may be made to *retract* it, or the *partie enforming*, at least may obtaine a *speciall Commission* for some orderly proceeding in the publike confutation thereof.

- 3 Lastly, whether such, & so many Bookes, pamphlets, or papers whatsoever, as heere tofore, or heereafter do covertly passe vnderhand from the *Presse* in a *contrarie course*: be not (in an especiall regard of that *authenticall order*) verie highly *displeasing to God*, and greatly *derogatorious to her Maiesties prerogative royall*, concerning all *persons and causes in Christ*: and whether those *Bookes, pamphlets, or papers* so disorderly published abroad, are not (for such vndutifull disorder) to be iustly esteemed of all true harted *subiects*, such *dangerous libels* as doe *insolently encounter with*, and directly *undermine her Maiesties princely preheminance*: and that therefore, the verie *authors* themselves, they are to be reputed and punished as *pestiferous Libellours against publike authoritie*?

When the maine parties themselves, or the *malcontented papists*, whom (as *miracle-mongers*) we haue throughout our whole *treatise* euen purposly matched together, and endeouored (with one and the selfesame stone) to beat downe for iangling *blacke-birds* both at a clap. When as they (we say) or any one of them all haue fully resolved thy *minde* concerning these *Queres*: then let them (in Gods holy name) verie freely proceed in their *answere* and spare not.

Otherwise, if (in an onely distrust of their *cause*) they shall yet couer their *weaknes*, and excuse their not *answering* for want of *authoritie*: it shall be their best, either humbly to submit themselves to her Maiestie, or all ioyntly together (with the proscribed *Apollonists* before *Apollonis golden tables*) verie pitifully to bewaile the irrecoverable subuersion of their
seducing

To the Reader.

seducing oracles, through the manifestation and mightie power of the *Gospell*, crying thus :

Οἱ δὲ μοι τριπόδες στυγέετε, οἶζεν Ἀπόλλων.

Hec tripodes lugete, peris praeagus Apollo, i.

Ayme alas tripodes, perishesth praeager Apollo.

*Eugubinus, de
perenni Phi-
losop. lib. 3.*

These things thus dispatched in order, it followeth now verie fitly in place to vnfold vnto thee the whole platforme obserued throughout the whole worke.

First, therefore we haue *alphabetically* put downe the seuerall names of the seuerall *authors*, whose seuerall authorities are purposely by vs produced : to the ende that whosoever will, may (by knowing their names) make diligent inquirie into all the *quotations*, and see whether we of our selues haue propounded any one point, which some others of *antiquitie* haue not before vs directly pointed vnto.

Then next, we haue placed in order the *seuerall arguments* of eche seuerall *Dialogue* : to the ende that such and so many good *soules* as (being perswaded of *some points*) are yet verie doubtfull concerning some other : might (if they please not to peruse the whole) make their speciall choice of that which they chiefly affect.

In like manner, we haue *methodically* prefixed before the maine *treatise* it selfe, a brieft *Analysis* or summarie *resolution* of al the whole *tractate* : and al this of very set purpose to propound to thy view (at a blush) the whole bodie of the *Booke*, and the verie strict *order* it selfe, which (albeit the whole be deuided into *Dialogicall Discourses*) we haue precisely obserued throughout the whole worke.

After all this, we haue put downe the *maine discourse* in a *Dialogicall forme*, and purposely produced fixe such seuerall *speakers* therein, as should by their seuerall *significant names*, supply whatsoeuer might tend to the timely effecting of an absolute *tractate* concerning such matters.

For first, *Philologus* signifieth a *Louer of talke* : and representeth such *persons* as trudge to and fro ; tatling these newes without any regard or due search into the soundnes thereof.

Philologus. quid.

Then next *Pneumatomachus*, signifieth a *fighter* or *contenter* against the essentiall being of *Spirits* : and representeth those *Swinish Sadances* of old, and those godles *Atheistes* now in our daies, who hold there are neither *Spirits* nor *Diuels*.

Pneumatomachus.

Lycanthropus. quid?

To the Reader.

Then thirdly, *Lycanthropus*, signifieth a man essentially transformed to a wolfe: and representeth such persons as do hold (with tooth and naile) the transformation of diuels.

Then fourthly, *Exorcistes* signifieth a coniuour or caster forth of spirits and diuels: and representeth those persons that doe hold (in these daies of the Gospel) a real, or actual possession of diuels at the least.

Then fifthly, *Physiologus* signifieth a discourser of natures secretes, or a naturall philosopher: and representeth such persons as (by the onely light of reason) are able to discouer the grosse and palpable absurdities, ensuing such phantastical & absurd opinions.

Then lastly, *Orthodoxus* signifieth one of an approoued or upright iudgement: and representeth all such illumined diuines and others, as are able by the sway of reason, the authority of writers, and plaine euidence of scripture to censure the objections, and very soundly to set downe the infallible truth. Al these are introduced as actors in these our discourses: the which also we haue purposedly deuided into eleuen severall dialogues. And this, partly, for an ease to thy memory by auoiding that intricate, that endlesse and tedious toile, which otherwise would haue wearied thy spirit: if (without intermission) thou haddest been intirely tied to the whole treatise it selfe. And partly also, to point forth vnto thee the principall matters which are principally handled throughout the whole work.

Lastly, we haue in the end of the booke, summarily also annexed a table of all the principall points, the speciall matters, the severall syllogismes, and the sundry expositions of such places of scripture, as are any way pertinent to the maine purpose it selfe: that, by the onely direction thereof, thou maist find forth (with a trice) whatsoeuer thou wishest to see concerning such rare and vnwonted occurrences.

And now (gentle Reader) least happily the curious sort should cry out and say, *Quid de pusillis tam magna proemia?* What needs so great a cry for so little wool? we will therefore no longer withhold thee from the treatise it selfe. Beseeching the God of peace, to giue thee peace alwaies, by all meanes. Grace be with all them that loue the Lord Iesus to their immortality. Euen so: come Lord Iesu. So be it: Amen.

Thine euer in the Lord,

I. D. I. W.

The names of the feuerall *Authors.*

A

A *Vlerius Augustinus.*
Ambrosius.
Athanasius.
Aries Montanus.
Author de eccles. dogm.
Andreas Hierosolomit.
Alexander Aphrodisaui.
Augustin. Marloratus.
Amandus Polanus.
Albertus Magnus.
Andreas willet.
Anicenna.
Aetius.
Aristides.
Aristoteles.
Adamus Hill.
Aristophanes.

B

B *Asilius Magnus.*
Beda presbyter,
Bernardus.
Benedictus Pererius.
Benedictus Aretius.
Bee-hyne.
Bristow.
Ben-Sirah.

C

C *Crprianus.*
Cyrillus.
Caëtanus.
Cælius Rhodiginus.
Cardanus.
Cassianus.
Carolus Magnus.
Concilium Acquirense.
Concilium Ancyranum.
Concilium Bracharense.
Concilium Lateran.
Cicero.

D

D *Rufius.*
Damasceus.
Dionysius.
Destructorium vitiorum.
Decretalia.
Didimus Alexandrinus.

E

E *Piphanus.*
Eusebius.
Eucherius.
Erasmus Rhoterodam.
Erasmus

The names of the

Erasmus Sarcerius.
Emanuel Tremelius.
Edwardus Dearing.
Eugubinus.

F

F *Racastorius.*
Franciscus Georgius.
Fulgentius.
Franciscus Titelman.

G

G *Regorius.*
Gregorius Magnus.
Gregorius Naziansen.
Gregorius I. Rom.
Gilbertus Longolus.
Glossa ordinaria.
Gryllandus.
Gemnasius.
Gratianus.
Georgius Ioyns.
Georgius Alley.
Georgius Gifford.

H

H *Vgo Etherianus.*
Hilarius.
Hieronimus.
Hieronimus Zanchius.
Henricus Bullinger.

Hypocrates.
Horatius.
Hermes Trismegistus.
Hugo Cardinalis.
Harmonia confessionum.
Henricus Iaakob.
Hortus sanitatis.

I

I *Iosephus.*
Isidorus.
Iacobus Pamelius.
Iohannes Brentius.
Iohannes Drusius.
Iohannes Chrysostomus.
Iohannes Calvinus.
Iohannes Piscator.
Iohannes Auenarius.
Iohannes Ferus.
Iohannes Wierus.
Iohannes Vulcurio.
Iohannes Bromyard.
Iohannes King.
Iohannes Bodin.
Iustinus Martyr.
Iulius Scaliger.
Iohannes Darel.
Iohannes Gorraeus.

L

L *Ambertus Danaus.*
Leonardus Culmanus.
Leonardus.

feuerall Authors.

Leonardus Fuchsius.
Laurentius Codmanus.
Lauaterus.
Leuinius Lemnius.
Ludolphus.
Lucas Lossius.
Legenda aurea.
Lucianus.

M

M *Artinus Bucerus.*
M. in historijs.
Methodius.
Michael Psellus.
Marcilius Ficinius.
Malmesburius.
Malleus mallificarum.
Marcus Vigerius.
Moses Barsephus.
Moses Pellacherus.

N

N *Icephoras.*
Nicholaus Lyra.
Nicholaus Hemingius.
Nichol. Selneccerus.
Narration of Darel.

O

O *Tho Casmannus.*
Origines.

P

P *Aulus Frisius.*
Patricius.
Paulus AEgenitus.
Paulus Burgenfis.
Petrus Martyrus.
Petrus Lambertus.
Petrus Thyreus.
Philosophus.
Pellicanus.
Philippus Barough.
Plinius.
Plutarchus.
Pompanatius.
Prosper.
Proclus.
Pythagoras.

R

R *D. Kimhi.*
Rodolphus Gualterus.
Robertus Rollocus.
Reginaldus Skotus.
Rhemish Testament.
Robertus Pontus.
Ruffinus.

S

S *Ebastianus Martyr.*
Stenchus Eugubinus.
Strabus

The names of the, &c.

Strabus.

Sanhedrin editio Basiliens.

W

T

W *Olfangus Muscul.*
Wilel. Minatensis.

T *Ertullianus.*
Thomas Aquinas.

Wilelmus Fulke.
Wilelmus Perkins.

Theophylactus.

Theodoretus.

X

Theodorus Beza.

Theupolus.

Xavis Pagninus.

Timotheus Brichtus.

Tatianus.

Z

Thomas Cooperus.

Zozomenus.

F I N I S.



The feuerall arguments of the
seuerall Dialogues follow-
ing in order.

The first Dialogue. *pag. 1.*
The Argument.

1 **T**hat there are essentiall Spirits and Diuels, as appeereth plainelie, from their essentiall creations, and effectuall operations. Their spirituall and substantiall being.

The second Dialogue. *pag. 31.*
The Argument.

2 **T**he power of Spirits and Diuels. Their possession, what it is with the feuerall parts thereof. And whether the Diuell doth essentially enter into the possessed mans minde or not?

The third Dialogue. *pag. 64.*
The Argument.

3 **W**hether Spirits and Diuels doe essentially enter into the possessed mans bodie, or not? And, whether for that purpose, they haue peculiar to themselves, their true naturall bodies.

The fourth Dialogue. *pag. 99.*
The Argument.

4 **W**hether Spirits and Diuels can assume to themselves true naturall bodies? What bodies

The names of the, &c.

Strabus.

Sanhedrin editio Basiliens.

W

T

W Olfangus Muscul.
Wilel. Minatensis.

T Ertullianus.
Thomas Aquinas.

Wilelmus Fulke.
Wilelmus Perkins.

Theophylactus.

Theodoreus.

X

Theodorus Beza.

Theopolus.

Xantis Pagninus.

Timothens Brichtus.

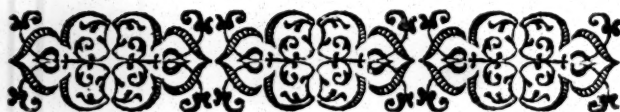
Tatianus.

Z

Thomas Cooperus.

Zozomenus.

F I N I S.



The feuerall arguments of the
seuerall Dialogues follow-
ing in order.

The first Dialogue. *pag.* 1.
The Argument.

1 **T**hat there are essentiall Spirits and Diuels, as appeereth plainelie, from their essentiall creations, and effectuall operations. Their spirituall and substantiall being.

The second Dialogue. *pag.* 31.
The Argument.

2 **T**he power of Spirits and Diuels. Their possession, what it is with the feuerall parts thereof. And whether the Diuell doth essentially enter into the possessed mans minde or not?

The third Dialogue. *pag.* 64.
The Argument.

3 **W**hether Spirits and Diuels doe essentially enter into the possessed mans bodie, or not? And, whether for that purpose, they haue peculiar to themselves, their true naturall bodies.

The fourth Dialogue. *pag.* 99.
The Argument.

4 **W**hether Spirits and Diuels can assume to themselves true naturall bodies? What bodies

The seuerall Arguments.

dies they are said to assume? And, how those Scriptures are to be vnderstood, which be for this purpose produced?

The fifth Dialogue. pag. 165.

The Argument.

5 **W**Hether Spirits and Diuels can essentiallie transforme themselues into any true naturall bodie? And how those Scriptures are to be vnderstood, which many produce for that purpose?

The sixth Dialogue. pag. 131.

The Argument.

6 **O**F actuall possession, what it is? And whether Spirits and Diuels (in these daies of the Gospell) do now actually possesse either the minde or the bodie by any extraordinarie afflicting or vexing?

The seuenth Dialogue. pag. 199.

The Argument.

7 **C**Ommon experience what it is? Whether the actuall possession of Spirits and Diuels, especially that supposed in the yoong man at Mahgnitton may be prooued thereby? And of the Diuell his power of obsession.

The eight Dialogue. pag. 232.

The Argument.

8 **O**F the vndoubted true force, for the timely subduing of this the forenamed power of the Diuell. Whether any created meanes may therein preuaile?

The seuerall Arguments.

uaile? And, whether praier and fasting haue any power in themselves to effect such a worke?

The ninth Dialogue. *pag.* 263.

The Argument.

9 **W**Hether praier and fasting be established by Christ, as a perpetuall ordinarie meanes for the powerfull expelling of Spirits and Diuels? Whether the power therein be a vocall or a personall power? Or, whether a true iustifying faith (apprehending some supernaturall power of God) doth effect that worke?

The tenth Dialogue. *pag.* 304.

The Argument.

10 **W**Hether a miraculous faith (apprehending the power of God for the powerfull expelling of Diuels) be yet still continued? what a true miracle is? And whether the working of miracles be now fullie determined in the true Churches of Christ?

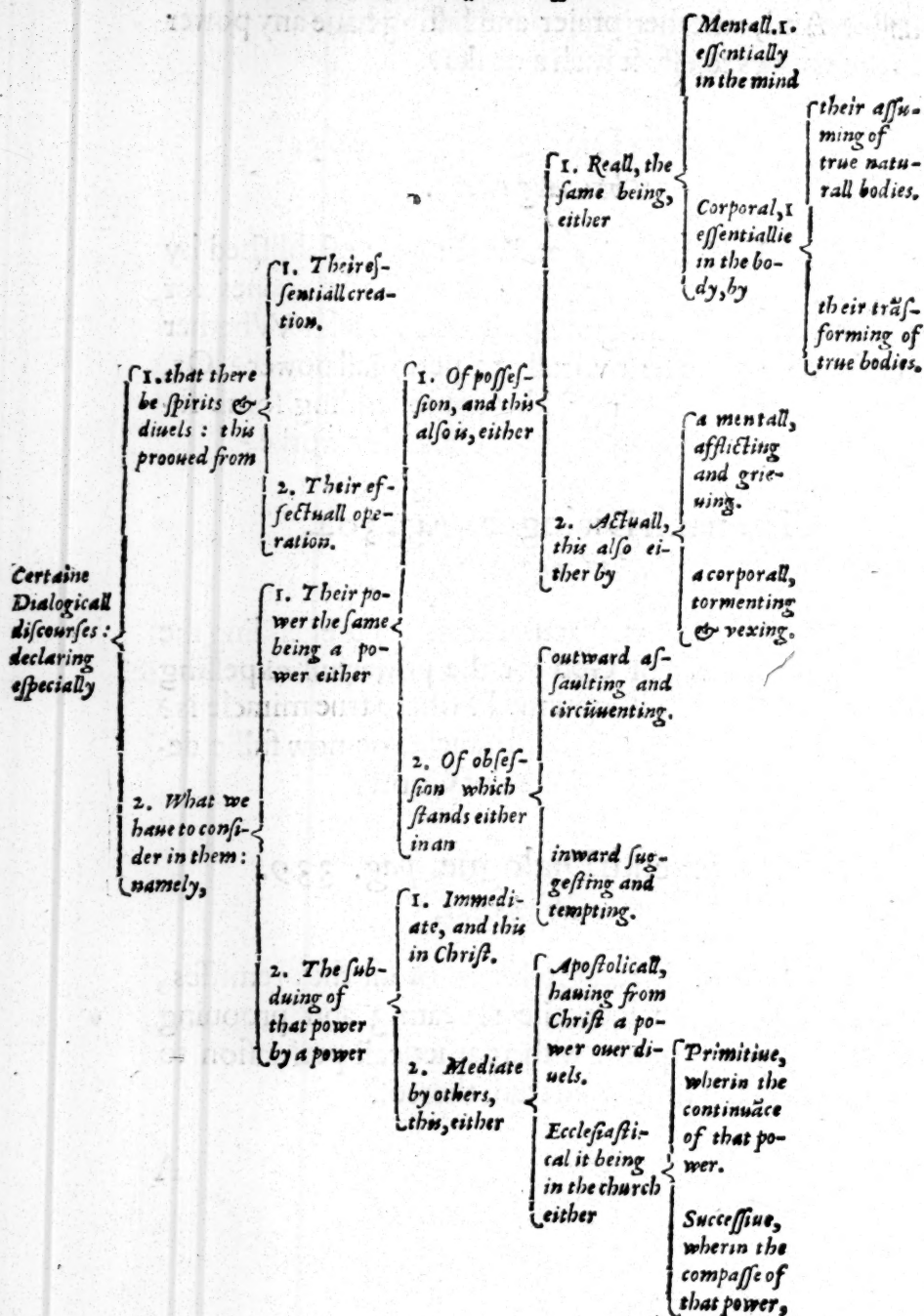
The eleuenth Dialogue. *pag.* 339.

The Argument.

11 **A** summarie recapitulation of all the premisses, verie concludentlie repeating and proouing the precedent purpose: with a patheticall perswasion to subscribe to the vndoubted truth thereof.

A

**A briefe Analysis, or summarie resolution of this present
treatise: the same affoording vnto vs**





DIALOGICALL

discourses, of SPIRITS

and DIVELS.

The first Dialogue.

THE ARGUMENT.

*That there are essentiall Spirits and Diuels as, appeareth
plainely by their creation, and operation: Their spirituall
and substantiall being.*

The speakers names.

{ PHILOLOGVS.	{ PHYSIOLOGVS.
{ LYCANTHROPVS.	{ ORTHODOXVS.
{ PNEUMATOMACHVS.	{ EXORCISTES.

Philologus.



Hat *Lycanthropus*? and you maister
Pneumatomachus, my olde compani-
ons? well mette at this present. From
whence come you? & whether walke
you so fast, if a man may be bolde to
enquire the same at your hands: with-
out offending your persons, or hinde-
ring your busines.

Lycanthropus.

We come euen now from that famous citie *Mabgniston*,
my good friend *Philologus*: and are presently travelling to-
wards the Iland of *Eirtwab* with speede, vpon verie speciall
and vrgent busines: concerning the glorie of God and the
good of his Church.

B

Philologus.

Nottingham

The first Dialogue.

Philologus.

What newes from *Mahgniston* I pray you?

Lycanthropus.

Newes fir? the strangest newes I assure you that hath been heard of this hundred yeeres.

Philologus.

What newes is that?

Lycanthropus.

Of a yoong man there. Who being *reallie* posselt with a *Dinell*: was very strangely, or rather *miraculously* deliuered by prayer and fasting.

Philologus.

How strange newes focuer the same seemeth to vs, verie certaine it is, as appeeres in the Gospel: that *Dinels* haue been driuen forth by prayer and fasting. Howbeit, that the *Dinell* should now in these daies of the *Gospell*, haue a *reall possession* in any: is greatly doubted of the most, and very flatly denied of some.

Math. 17. 21.
Marc. 9. 29.

Lycanthropus.

The *real possession* of *Dinels* may iustly be called in *question*, if *Pneumatomachus* his opinion be canonized for currant: who very confidently auoucheth, that there are neither *Spirits* nor *Dinels* at all. Which being so: howe should there be a *reall possession* of *Dinels* in any?

Philologus.

Verie true: for *Dinels* must first be, before they can haue a *reall possession* in men. But, *Pneumatomachus* he holds (I am sure) no such opinion: vnlesse it be for *argument sake*.

Pneumatomachus.

Yes, I am verie confident therein I assure you. And about that point, my neighbour *Lycanthropus* and my selfe: haue held a hot *dispute* all the way we haue come. But, being neither of vs satisfied with the others *reply*, we iointly concluded to refer the whole decison of these *controuersies*, to maister *Orthodoxus* his determination: promising each other, to rest satisfied herein, vpon his resolute *iudgement*, and thereupon, we are now trauellling towards the Iland of *Eirwab*, for that selfe-same purpose.

Philologus.

Such conferences I assure you are both commendable and com-

The first Dialogue.

3

comfortable, especially in trauell: for they do sharpen the *witte*, delight the *minde*, and make the *iourney* seeme short and sweete. And herein withal, you are woorthie great praise, both because you doe passe forth the time in profitable talke as you trauell: and for that also (being loth to loose the fruite of your *conference*, you doe so friendly and so freely, referre your selues to the *iudgement* of such as are able, and willing to determine your doubts. Howbeit, our meeting is wrought (I perceiue) by the speciall *providence* of God. For this I dare tell you for truth, that maister *Orthodaxus*, he is not euen now in the Iland of *Eirtwab*, but newly remooued into the *confines* of *Eibriad*: intending this *winter* to sojourne there, with one maister *Physiologus* his faithfull friend, of very purpose to conferre with the *Exorcist* himselfe that cast scorth the *spirite*, for the benefite of which *conference*, I also am now traouelling thether my selfe. And therefore if it please you, I shal not onely be glad of your companies: but will verie carefully conduct you the way.

Pneumatomachus.

With all my hart, if *Lycanthropus* consent to the same.

Lycanthropus.

Else should I dissent from the singular *providence* of God.

Philologus.

Well then, let vs legge it a little. And, doe tell me as we trauell (I pray you) the strange *maner* of the *yoongman* his handling, in that fearefull *possession*.

Pneumatomachus.

Ah *Philologus*, your eares (I perceiue) they are itching after *Act. 17. 18.* some *tidings-bringer* of new found *Diuels*. Howbeit because *2. Tim. 4. 3.* my neighbour *Lycanthropus* hath beene, and is now ouer credulous concerning such *Legerdemaines*, I doe leaue the relation wholly to him: who shall (for publishing these vnwonted wonderments) haue the whole glorie, or shame, to himselfe alone.

Lycanthropus.

As I hunt after no glorie: so, I hope I shall reape no re-
proche at all for reporting these *newes*. The rather, because
my maine purpose in publishing them, is, and shal be for none
other respect in the world: but, to lay open the *Diuels* inue-
terate *malice*, mans miserable *condition* by nature, the extra-

ordinarie

ordinarie faith of the *Exorcist*, and the singular mercie and power of God.

Philologus.

All these (I assure you) are holy respects. But, relate the manner of his passions I pray you in order.

Lycanthropus.

Wichall my hart. And (to my remembrance) they were eftsoones vpon him in this following order.

*These passions
are apparant in
Dorell his Apo-
logie.*

1 There seemed to runne along his legges, and thence into his toe, belly, throat, toong, cheeke, eie, and other parts, a lumpe sometimes bigger, or lesser then an egge, being soft.

2 The lumpe being in his legges, it was heauie, and inflexible like yron.

3 He had such extraordinarie strength, that sometimes three, fower, fise, sixe or moe, were scarce able to rule him.

4 When fower or fise struggled with him, so as they were wearied, he did not sweate, pant, or change colour.

5 He wallowed, gnashed with his teeth, stared with his eies, and foamed at his mouth excessively: hauing neither eat nor drunke all the day before.

6 There seemed to runne vnder the couerlet where he lay, as it were kitlings: to the number offower or fise.

7 His face and his mouth were fearfully distorted: one lip towards one eare, and the other lippe towards the other eare.

8 His face was turned directly backward, not moouing his bodie at all.

9 His necke doubled vnder him.

10 His bodie doubled, his head betweene his legges, suddenly plucked round, like a round browne loafe: he was cast vp like a ball from the bed, three or fower times together halfe a yard high.

11 Being cast into the fire, where he lay sometimes against the wals and yron barres in the chimney with great violence: he receiued no appearance of hurt at all.

12 His bodie seemed to be extended to the height of the tallest man: when once he endeououred to hang himselfe.

13 He told of diuers things done in his absence, without notice giuen by any person.

14 There were strange speeches vttered by him in his fits,
in

The first Dialogue.

5

in a strange voice : as, that he was his, that he was God, Christ, and a king, that he made baptisme. I will vse *William Summers* his toong and members for three daies, *Ego sum rex, ego sum Deus*. That there was no God, that he was king and prince of darkenes. And, in saying the Lords Prayer, he could not say, *Lead vs not into temptation*, but, *Lead vs into temptation*. Also, before Maister *Darel* had seene him, he said *Darel comes, Darel comes*, he will haue me out, but, I will come againe : for, *Nottingham* and *Burton*, are iolly townes for me.

15 Being recovered out of his fits, he knew not what he had said or done.

16 In his fits, strange smells were in the place where he lay : sometimes like brimstone, sometimes verie sweete.

17 There was a strange knocking perceiued about his bed in his fits : both his hands and feete being held vnmoouable.

18 He did cry hideously, sometimes like a bul, beare, swine : and in a small voice impossible to be counterfeited.

19 His legs would be crooked with his falls, and remaine vnflexible.

20 He spake in a continued speech, his mouth being wide open, his toong drawn into his throat : neither his lips nor chaps moouing.

21 He spake a quarter of an hower, his mouth being shut close.

22 In his fits, his pulses and temples did not beat : he lay for dead, and as cold as yce.

23 His eie was blacke, and changed colour in his fits.

These, and sundrie other passions, at sundrie times appeared in him, which I remember not nowe : but these which I haue tolde you, are certainly reported by sundrie persons of good account and credite, being eie witnesses thereof themselves.

Pneumatomachus.

The persons reporting these newes may be of good account and credite I grant : but *Lycanthropus*? how can your selfe so confidently report any thing from them for certeine truth : sith themselves (as your speeches import) do onely but speake of things as it seemed to be :

Lycanthropus.

Howsoeuer they seemed to them : the newes (I assure you)

was strange vnto me.

Philologus.

Trust me, these are strange and woonderfull newes indeed.

Lycanthropus.

Not so strange (I assure thee) as true.

Philologus.

God grant they may worke in euerie of vs, an holy reuerence and feare of his maiestie. But, come on (I pray you) and cheare vp your selues: for, we are now (in a manner) at our iourneies end.

Pneumatomachus.

I do hartily reioyce to heare of that newes: being euen toiled, and tyred out with the newfangled newes of my neighbour *Lycanthropus*. But what three persons are those, that come yonder walking this way?

Philologus.

If I be not fowlie deceiued it is maister *Orthodoxus*, maister *Physiologus*, and the *Exorcist* also himselfe, who cast out the *Diuell*: they are euen the same. This falleth foorth pat for our purpose: we haue now verie fitte oportunitie to conferre of these points to the full.

Lycanthropus.

Blessed be God for this speciall prouidence and fauour.

Orthodoxus.

God bleffe you good brethren, & prosper your iourney.

Philologus.

God bleffe you also good maister *Orthodoxus*: and the rest of your companie.

What, my old friend *Philologus*? what make you in these quarters? and whether wander you so fast with these good companions?

Philologus.

Good sir? we are euen now (I hope) at the furthest. For our coming into these quarters, is (vpon speciall occasion) to conferre with your selfe and the rest of this companie, about the maruelous woonders befallen at *Mahgniton* of late: concerning a yoong man possessed there.

Orthodoxus.

See, see the strange nature of man: we were cōferring euen now, about the transforming of *Diuels*: Howbeit, all the world

(I

The first Dialogue.

7

(I feare me) will shortly become *transformed Athenians*. For *Act. 17. 21.* euery man now, doth giue himselfe wholie to the hearing or telling of newes. Notwithstanding you are all hartely welcome : and this I tell you heere by the way, that, we also our selues, are nowe in debating those matters.

Lycanthropus.

Good sir? then pardon vs we pray you, for interrupting your taile : and we will walke heere apart by our selues, attending your leisure.

Physiologus.

Nay not so : for, neither is the matter it selfe so secret, nor we so earnest vpon it, but that (if it so please maister *Orthodoxus*, and this other companion) you may all be iointly partakers of our mutuall conference : and so much the rather, because you are come (as it seemes) for that selfesame purpose.

Exorcistes.

I am very well willing, if maister *Orthodoxus* thinks good.

Orthodoxus.

With all my hart. And seeing it hath pleased our good God to bring vs so fitly together, let vs (for more ease to our selues) shroude vs heere vnder the shade along this banke : where we may haue the benefit of the running streame to recreate our eies and senses, and (in so solitarie a place) verie fitly conferre of our matters, without the discouerie of neighbours, or any the interruption of trauellers.

Physiologus.

Well sir, first place your selfe where you please ; and you shall see vs quickly come clustring about you.

Orthodoxus.

Come then let vs sit closely together. Howbeit, before we begin our conference (to the ende the same may be euery way conformable to the will of God, and comfortable also vnto our selues) Let vs all ioine together in hartie prayers, and say.

O Lord our God, the fountaine of life, the wellspring of grace, and the onely infuser of all spirituell knowledge : Behold vs here at this present (we humbly beseech thee) in that acceptable beantie of thy sonne our Saniour wherein thou so highly delightest, and for whose sake, thou canst not but be well pleased with euery of vs. Graunt deare father, that, as thou hast ordeined him to be the true light

which lightneth euerie one that comes into the world: so, he may graciously enlighten our hearts, who do naturally sit here in darkenes, and in the shadow of death. Remooue from our grosse and sencelesse soules, al those palpable cloudes of ignorance, error and unbeleeffe, which seeke to foreclose our sauing knowledge in Iesus Christ. Pluck (we pray thee) from our vncircumcized eies, those thicke and foggie scales of naturall corruption, which doe (at this present) so fearfully dimme, and dazel our darke understandings, as we are viterly unable to discerne aright, the holesome things of thy holy law. And grant we beseech thee yet further, that, this our entended conference concerning the timely discoverie of these hidden mysteries of Satan, sinne, and iniquitie: may directly tende to the glorie of thy great name, the good of thy Church, the unfolding of error, the manifestation of truth, the confusion of Satan, the tryumph of our conquering Christ, and the euerlasting saluation of all our soules: through Iesus Christ our only Lord and Saniour.

Altogether.

So be it Lord Iesu: euen so, *Amen.*

Orthodoxus.

Well: now (in Gods name) declare briefly and plainly what you desire to know concerning the possessed man at *Mahgniton?*

Philologus.

First sir (or euer you enter vpon the perticular discourse of the possessed himselfe) our desire is, to heare whether there be any spirits or *Diuels* to possesse men at all: the rather, because there is one in our companie, who, verie confidently auoucheth, that, there are neither *Angels* nor *Spirits*.

*Saducees say there are
neither Angels nor Spirits.
Act. 23, 8.*

St. Parpatichs. ut. 11. 1.

Physiologus.

Who is he? and what is his name?

Pneumatomachus.

I am the man if it please you: and my name is *Pneumatomachus*.

Physiologus.

Your name was geuen I suppose: to expresse your nature. For, *Pneumatomachus*, is as much to say, as a despiter of spirits: or rather, it signifieth one, who flatly opposeth himselfe to the essentiall spirits and powers of God. Howbeit (by that time Maister *Orthodoxus* hath fully confuted your fowle and palpable errors) I doubt not, but, you will, both be ashamed of
your

The first Dialogue.

9

your grosse vnderstanding, and desirous to exchange your odious *name*.

Pneumatomachus.

By your patience (good sir) it argueth in you a contentious nature, to stand deskanting thus vpon *names*: which are but bare *notions* of things, when you haue saide what you can.

Physiologus.

And, good sir (by your License) if so be your inward *nature* be the thing it selfe whereof your outward *name* doth giue vs the *notion*: then (out of doubt) your verie *name* (how bare a *notion* soeuer) must needs argue in you an erronious minde.

Pneumatomachus.

Erre I confesse I may, but dwell in an *error* I will not: If once I be brought to perceiue it.

Orthodoxus.

Gods name be blessed for this so good a beginning. Goe to then, seeing you make it a Question whether there be *spirits* and *Diuels* or no, it shall not be amisse, first to demonstrate plainly vnto you, that there be *Spirits* and *Diuels*: and then next, to declare, what we haue more especially to consider of them. This I take it, will be a very plaine course, and such also, as comprehendeth fully the limits and bounds of our conference.

Physiologus.

No doubt, it comprehendeth fully, whatsoeuer may fall forth concerning our present purpose.

Exorcistes.

The order is such as no man dislikes.

Philologus.

I thinke euen the same. What say you *Pneumatomachus*.

Pneumatomachus.

I dislike not the order. But sir? howe prooue you there be *Spirits* and *Diuels*?

Orthodoxus.

I prooue it first from their essential *creation*: and then next, from their effectuall *operation*.

Pneumatomachus.

How first from their essential *creation*?

Orthodoxus.

The first Dialogue.

Orthodoxus.

Because they were essentially created of God. For the Lord God (creating the whole host of heauen) created *Angels* and *Spirits* among the rest of *celestiall creatures*, to be of principall account in that heauenly hoste. Now then, *Angels* and *Spirits*, they being such excellent *creatures* of God: we neede not to doubt of their essentiall being. The rather, because enery creature else (how contemptible soeuer) being once created, it hath an essentiall substance: and if the basest of all, then much more the *Angels*, they being (indeed) such excellent creatures.

Pneumatomachus.

Well, goe to, how next from their effectuall operations.

Orthodoxus.

Thus, their operations haue beene, and now are apparantly euident to all the world; whether we respect the Lord, or his church. So that for any to doubt of their essentiall being, is to call in question the sun-shine at mid-day: and as wel may he denie their operations whatsoeuer.

Pneumatomachus.

Good sir, is this your substantiall proouing of *Angels* and *Spirits*: I denie that the Lord God euer created any *Angels* at all: and then to what purpose doe you vrge their supposed operations?

Orthodoxus.

Sith you so confidently denie both *Spirits* and *Diuels*, tell me what you imaginethose to be, which we generally hold for *Spirits* and *Angels*.

Pneumatomachus.

Sir, I take those your supposed *spirits* for none other matters at all, but the good or euill *motions* and *affections* arising in men: as also, those your imagined *Angels*, I hold them to bee nothing else but the *sensible signes* or *tokens* of Gods vnspokeable power.

Orthodoxus.

You do then conclude (it should seeme) that our faith (concerning those matters) is grounded altogether vpon bare supposals, and idle imaginations of wandring braines. I like well your plainnes in laying open your minde: although I alowe not your pestiferous opinions, iumping so pat, with the *Pare-*

pateticall

Iohannis Caluini opuscula, contra Libertinos. c. 12. fol. 179. G. Alley in his poore mans librarie. fol. 123. Maister Perkins vpon the Creede. fol. 73.

The first Dialogue.

II *saducees deni Angeli. vi. 9*

poeticall and Sadusaicall fort. Who (flatly denying either *Angel or Spirite*) do confidently auouch that there is nothing *immortall* in man, which is a verie dangerous gulph of hell that deuoureth and swalloweth vp all sound diuinitie and sincere knowledge of God. For first, by opposing your selfe against all the essentiall spirits and powers of the Lord, what doe you else in effect, but implicatiuely reiect the essentiall being of the holy Ghost? and then next, you do also (by consequence) verie flatly deny that there is any God at all: for what (I pray you) is God, but a Spirite? *Ioh. 4. 24. 1. Cor. 3. 16.*

Pneumatomachus.

Nay sir (howsoeuer I oppose my selfe to the catholike opinion of *Spirits and Dinels*) I do confidently auouch and confesse that there is one true euerliuing God, of an incomprehensible, inuisible and spirituall essence: distinguished into the Father, the Sonne, and the holy Ghost. And moreouer (concerning men and my selfe) I do with like confidence, verie cleerely acknowledge, that euerie of vs also are essentiallie endued with *spirituall* and *immortall* soules.

Orthodoxus.

You cannot faithfully & finally hold these infallible *truthes* from your hart: but you must and will presently banish those other palpable *errors* from out of your brest. For, euen as *Aaron* his rodde deuoured foorthwith the counterfeite rods of all the *Egyptian Sorcerers*: so surely, these your confessed *truthes* (concerning the essentiall *spirits* and *powers* of the Lord) being faithfully held from the hart will in the end (I doubt not) be another *Aaronicall* rodde, to confute and confound those other *Sadusaicall* *forceries* wherewith the *Dinell* hath so dangerously bewitched your soule. *Exod. 7. 12.*

Lycanthropus.

Verie true, if he be not to opionate therein.

Pneumatomachus.

Sir, howsoeuer I haue bene hitherto opionate in this speciall point, I am notwithstanding very loth that *reason* should be ouerruled by *will*; or that the holy *truth* of God should giue place vnto *error*: and therefore proceed (I beseech you) in the timely unfolding of this hidden myserie.

Orthodoxus.

With very good will: wherein also (for your speedier vnderstanding

ceiuing of that which is spoken) we will first lay open the originall fountaine from whence this error floweth abroad: and then next (hauing fully answered your arguments) we will directly prooue vnto you, both *Spirits* and *Diuels*.

Exorcistes.

A very excellent order. For there by first you shall cleere our iudgements: and then next you shall the more fully confirme vs in the infallible truth.

Lycanthropus.

That is certainly so. But what thinkes *Pneumatomachos*?

Pneumatomachus.

I acknowledge no lesse: and do promise withall, to giue an attentiu care to whatsoeuer is spoken.

Orthodoxus.

Well then, to proceede therein accordingly, this I dare boldly affirme, that your *Parapatetical* opinion, or rather, that this your *Sadusaicall* forcerie concerning the *non* being of *Spirits* and *Diuels*: proceedeth directly from a two-folde false ground. Namely, first, from the naturall corruption of your proper minde: and secondly, from a carelesse misconstruing of some certaine places of Scripture. Both which faide false grounds, albeit I could and might well relate them my selfe: yet (because the first is rather *Philosophical* then *Diuine*) I do purposely put ouer the prosecuting thereof (as of al other like points) to this my good brother, if it please him to trauell therein: reseruing the latter to entreate of my selfe.

Physiologus.

Sith it is your good pleasure to haue it so, I will gladly giue my endeouour to satisfie the man, so it seemeth him good.

Pneumatomachus.

With all my hart: if first you will tell me who you are, and what is your name.

Physiologus.

I am (I assure you) a friend to the truth: and my name is *Physiologos*.

Pneumatomachus.

In very good time be it spoken. But may I be bold (by the way) to aske you a question without offence?

Physiologus.

Propound at your pleasure: and aske what you please.

Pneuma-

Was not your name also purposely giuen, to purport vnto vs your proper nature? For, *Physiologus* (you say) is your name: which (ynlesse I be fowly deceaued) is as much to say; as a babler or prattler of naturall *Philosophie*: or, it signifieth rather some notable discourser of naturall causes. I hope you are none of those cogging companions of whom the *Apostle* *Col. 2. 8.* doth with vs beware: who goe purposely about to spoile men with *Philosophie* and vaine deceit?

Orthodoxus.

Nothing lesse. For the man (I assure you) is both a sound *Philosopher*: and a sincere *Diuine*: Neither would I haue you once to imagine, that *Paul* doth there purposely oppose himselfe to all true *Philosophie*, whether *naturall*, or *morall*, no: but reprocueth rather, that false and counterfeite *Philosophie*, which (hauing onely an appearance of truth, and not the substance of truth it selfe) is cunningly foisted in by cogging companions, to spoile and deceiue mens mindes of the truth indeed. For otherwaies, all true *Philosophie* is the speciall gift of God, and a principall helpe to *Diuinitie*: so far forth especially, as she is made a submissiue *Moderatour* in *naturall causes*, and not a *commaunding Mistres* ouer *Diuinitie*. Then I assure you, shee comes in her naturall kinde: and thrice happy is he that hath a true insight into her, according to that old accustomed saying:

Felix qui potuit rerum cognoscere causas.

The wight that could all causes skan:

Might count himselfe an happie man.

Now then, such a *Philosopher* is this, and therefore, be bold vpon my warrant) to harken freely vnto him, concerning the first ground of your error.

Pneumatomachus.

I credit your words: let him therefore proceede in his purpose.

Physiologus.

The first ground of this (as of all *errors* else whatsoeuer) doth vndoubtedly arise (as you heard) from the naturall corruption of your proper minde. And, this may more plainly appeare, if I first shew you what the *Minde* is: and then, tell you how the same is corrupted. The *Minde*, is that reasonable facultie

facultie or power of the *soule*; whereby the *naturall* man perceiueth, knoweth, and discerneth all *intelligible things*. By which wordes it is plaine, that, the proper *ende* and *office* of the *Minde*, is especially to perceiue, to know, and discern things. And, this *office* also it accomplisheth by the helpe of no bodily *Organon*, but onely by it selfe alone: vnlesse haply the *senses* doe sometime assist the *intellectiue* vertue therein. The *Minde* therefore it differeth (you see) from the *Will*. For, the *Minde*, onely perceiueth and knoweth a thing: the *Will*, it maketh free choice, either to pursue, or eschew the thing that is knowen. Now then, the *Minde* (in a meere *naturall* man) is easily corrupted by reason of the *phantasie*, through whose onlie helpe, the aforesaide knowledge of things *intelligible* is conueyed and offered vnto it. For, the *phantasie*, it being that *interiour sensitiue* knowledge which (by the middle *ventricle* of the braine) receiueth into it selfe a verie deepe impression of the sundrie kinds of *sensible* things either present, or absent, and labouring also to draw forth from those seuerall kinds of *sensible* things, the like *sensible* kindes in *conceit*: it cannot otherwise possibly be, but that the said *phantasie* (not being able to transcend beyond the *sensitiue* knowledge of *naturall* and *corporall* substances) must needs offer the *minde* such *sensible* notions as her speciall *object* affords. And, hereby also it commeth to passe, that, the *minde* eftsoones is deceiued in perceiuing, knowing, and discerning aright of euerie *intelligible* thing: more especially, if the said *phantasie* at any time endeuoneth to draw forth from some *sensible* things, an *imaginarie conceit* of some *intelligible* matter. For then, the *understanding* or *minde* (being mightily misled by the *phantasie*) must needs be deceiued in perceiuing and discerning such a matter; it being *supernaturall*, *spirituall*, and *heauenly*: and surmounting the compasse of humane *reason*. As for example. The *minde* of a meere *naturall* man, being at any time desirous to perceiue and discern aright of *God*, of *Angels*, or *Diuels*: it looketh forthwith to receiue from the *phantasie* or *interiour sensitiue* knowledge, some certaine *notions* concerning these matters. Which said *phantasie*, receiuing an impression, onely of *sensible* things from the *exteriour senses* themselves, and hauing in her naturally, no impression at all of any the aforesaide *supernaturall*, *spirituall*, and *heauenly* matters: therein,

therein, shee affoordeth the *minde*, either, no *notions* at all, or none other (at least) then onely such, as she receiueh herselfe from *corporall*, *sensible*, and meere *naturall objects*. Whereupon, the *minde* (being still desirous to perceiue and discern the aforesaid *supernaturall matters*, and hauing thereof (I say) no *notions* at all, or, deceiueable *notions* at least) shee foorthwith concludes, either, that there are neither *God*, nor *Angell*, nor *Diuell*: or, none other at least, then such as shee hath *notions* of in an *imaginarie conceite*, arising onely vpon a *sensible* knowledge from *corporall*, *sensible*, and *naturall objects*. That is, the said *phantasie*, receiuing some *sensible* knowledge from the *sense* of the *care*, that *God* is an almightie and magnificent *Gen. 17.1.* Lord of *hostes*, it imagineth foorthwith, some *sensible* or *corporal* *Isa. 6.3.* *potentate*; and thereupon, receiuing an impression of some such *sensible* thing in *conceit*: the *minde* by and by (from such *sensible notions*) concludeth, that *God* is some almightie, supereminent, and *sensible potentate* in deed: hauing all *princes* and *powers* subiected vnto him. Againe, the said *phantasie*, hauing receiued by the *care* as before, a like *sensitiue* knowledge, that the *Seraphims* (shadowing the *throne* of *grace*) haue sixe *Isa. 6.2.* *wings* apiece, to *flie*, and to *couer* themselves withall, it foorthwith supposeth some *sensible creature*: and thereupon (receiuing as before, a *sensible* impression of some such *sensible* thing in *conceit*) the *minde* eftsoones resolueth, that *Angels* (if there be any) are none other but *firie* and *winged creatures*. To be short, the *phantasie* hauing receiued by the *care*, as before, that the *Diuell* is a terrible tormenting *Termagant*, chayned vp vnder darkenes, and taking an impression of some such *sensible* *2. Pet. 2.4.* thing in *conceit*: the *minde* straight way supposeth, that, infernall *spirits* (if there be any at all) are vndoubtedly some *blacke*, *grim*, *griely* *ghostes*, hauing goggled *eies*, fearefull *clawes*, with two clouen *feete*: Thus then, you see how the *mind* in a meere *naturall man* (receiuing but bare *phantasticall notions* of *sensible* things in *conceit*) is too too corrupted in iudgement: and therefore, hath *naturall*, no power in it selfe, to *perceiue*, to *know* and *discerne* aright of any *supernaturall*, *spirituall*, or *heavenly matters*. *Iude. 6.*

Pneumatomachus.

From hence you would seeme to inferre, that, the meere *naturall man* is vtterly vnable (by *naturall reason*) to conceiue foundly

foundly and rightly of spirituall causes.

Orthodoxus.

Iam. 3. 15.

1. Cor. 2. 14.

Heb. 11. 1.

*Gregorius in
Homil. 26.
super Euang.*

Verie true. For, as that wisedome which is from belowe, is but *earthly, sensuall, and diuellsish*: so surely, the *naturall* man, he cannot possibly perceiue the *things* of the *spirit* of God, for, they are but foolishnes to him. Neither can he know them at all: for, they are *spirituall* discerned. And, this *spirituall* discerning of things, is no *naturall*, but a *supernaturall* worke of *faith* which doth not arise from *sensible notions*: but, from a *supernaturall* knowledge infused *spirituall*ly into the enlightened soule, and which also (being grounded on things that are hoped for) is an vndoubted true euidence of things *unseene*. Otherwaies, *faith* could be no *faith* at all: as one very ficly affirmeth saying. *The diuine operation (if it may possibly be comprehended by reason) is nothing admirable: neither can that faith find any merite, whereunto humane reason affoordes an experiment.*

Philologus.

How now *Pneumatomachus*, what say you to these matters?

Pneumatomachus.

By that which is spoken I doe plainly perceiue the verie first *ground* of all grosse and palpable *errors*: namely, the grosse conceiuing of *spirituall matters* according to that *natural knowledge* which *naturally* ariseth from meere *sensible and natural notions*.

Exorcistes.

You haue conceiued aright: but how is your hart affected therewith.

Pneumatomachus.

1. Cor. 1. 20.

It is affected (I hope) as it ought to be. For surely, this I must needs confesse to my shame, that, hetherto I haue adiudged nothing either *possible in nature*, or *credible in action*: which could not absolutely be comprehended by *humane reason*. And, this (now I perceiue) is that *worldly wisedome* which the *word* accompteth *foolishnes* with God. But, doe shewe me (good Maister *Orthodoxus*) the other *ground* also of these grosse opinions.

Orthodoxus.

With verie good will. The other *ground* of your *errors* ariseth (I assure you) from a carelesse misconstruing of some such places

places of scripture, as doe attribute to God, and to *spirits* a corporall forme: as *eies, eares, hands, feete, bodies, wings* and such like. Which said places (your selfe vnderstanding them carnally) do seeme to import vnto you at a blush; that God and *spirits* haue *visible formes* and *corporall substances*. And thereupon, you doe rashlie conclude, that *spirites* and *Diuels* must necessarily be euen such as your selfe by those places suppose: or none at all. But now, because you your owne selfe (with your *corporall eies*) did yet neuer behold any such *corporall Diuels* as you by those Scriptures haue grossely imagined: therefore you doe flatly resolute with your selfe, that there are neither *spirits* nor *Diuels* at all.

Pneumatomachus.

Why? what other thing else should those *corporall formes*, attributed to *spirits* & *Diuels* in the sacred scriptures import; but, either that *Diuels* and *spirits* are *visible substances*, if those scriptures say true: or that there are (at the least) neither *spirits* nor *Diuels* at all, as I haue hitherto held.

Orthodoxus.

That the scriptures say true, being truely vnderstoode; no true harted Christians may dare to denie. That there are also both *spirits* and *Diuels* (though in truth and in substance they haue no such *visible formes* as those places of Scripture do literally import) shall be prooued anone. In the meane time, this I must tell you for truth, that, those scriptures which attribute to God, and *spirites*, a *corporall forme*, as *eies, eares, hands, feete, bodies, wings* & such like; may (at no hand) be expounded literally; but must rather be *metaphorically*, and *spiritually* vnderstoode of vs. So that, (by any those *corporall formes*) we may not grossely conceiue in God, or in *spirites*, such *corporall members*, appertaining especially to their essential being: but, we must spiritually vnderstand thereby, those their supernatural *vertues, operations* and *actions*, which (by such *corporall formes*) are *metaphorically* commended to our humane capacities. And without doubt, such a carnall misconstruing of scriptures, was the onely maine cause which made the silly old *monkes* in elder times, to fall fearefully into the palpable error of the *Anthropomorphites*: who (by vnderstanding such scriptures literally) did grossely attribute to God, such *humane actions* and *passions* as are proper to men.

Gregorius in
moralibus.
Item, in libro
de collatione
patrum.

veile Moines Anthropo-
phormitee
i. carnaliter in homini.

Pneumatomachus:

The holie scriptures then I perceiue, they may not be interpreted hand ouer head: neither are they in euery place to be opened *literally*.

Orthodoxus.

Nothing lesse, for, so should you fall into a thousand absurdities. And therefore, vnlesse you will purposely shew your selfe a *swinish Saducee*, or impudently make your selfe knowne a *monkish Anthropomorphite*: be now ashamed (I beseech you) of this palpable grossenes, and hold confidently with the catholike church, that there are essentiall *spirites* and *Diuels*.

Philologus.

Pneumatomachus? howe goeth the matter?

Pneumatomachus.

That which hath beene hetherto spoken, doth sufficiently set foorth a twofold ground of *erronious opinions*. Howbeit, this my opinion concerning the *non being* of *Angels* or *spirits*, appeares not (for any thing heard as yet:) to be *erronious* at all. And, I yet verely thinke (as before) that *Diuels* are none other thing else, but those *good*, or *euill motions* in men, which doe maruellously *comfort*, or *afflict* their *minds*.

Orthodoxus.

Gen. 3. 1.

2. Cor. 11. 3.

Thinke you so as you say? Goe to then, tell me (I pray you) what was the *Serpent* that tempted our grandmother *Euah* in *Paradise*? Was that any *good*, or *euill motion* in *Euah*? If so, then tel me further, whether you thinke that *motion* was *within*, or *without her*: If *within her*, how came the temptation then from the *Serpent*, and from *without her* altogether? But, if it came from *without her*, how should then the temptation be iustly accompted any *motion* of *hers*: sith the same cannot truely be said to arise from *within her*? Again, if you take *Diuels* to be but the *good*, or *euill motions* in men: what thinke you that *tempter* was, who tempted Christ in the wilderness? Was it (thinke you) any *motion* in Christ? If yea: then, whether was it an *euill*, or a *good motion*? An *euill motion* you may not auouch it to be: because, Christ being free from all sinne, could not possibly haue in him any *euill motion* at all. As also, it were verie absurd to affirme it a *good motion*: for, how could that *motion* be *good*, which tempted Christ vnto euill? Moreouer, if you take *Diuels* for the *good*, or *euill motions* in men, what

Matth. 4. 1. 3.

Luc. 4. 2. 3.

Christ Tempted in y^e
wildernes.

what thinke you then that *Legion* was, wherewith the two *Math. 8. 28.*
men were *possessed*? Could the *motions* of men craue leaue, and *Marc. 5. 9.*
enter into a whole heardship of *Swine*? And, what became of *Luc. 8. 30.*
those *motions*, when they were cast foorth by our Sauour
Christ? Were they drowned together, with the *Swine* in the
Sea? If so, what then became of the men themselues from
whom (as you dreame) those *motions* arose? Were they dead
all the while their *minde*s were bereft of their *motions*? For, the
minde (you know) is in perpetuall *motion*. Or, if those men (all
the while, and euer after their *motions*, were cast foorth and
drownd in the *Sea*) remained still in their liuely estate: it
should seeme that *Spirits* and *Diuels* are some other essentiall
powers, then the bare *motions* and *affections* arising in men.
Briefly, if *Diuels* be nothing else, but the *good*, or *euill motions* in
men, what thinke you those *tormentours* to be, which vexe and
torment men in *Hell*, with the *Diuell* and his *Angels*? Yea, *Math. 25. 41.*
and doe tell me (I pray you) what goeth to *Hell*: the *good*, or *46.*
euill motions? If only the *euill*, what then must become of those
other which were *good* in the man? For, sith none in this life
can possibly be either so *good*, or so *euill*, but that they haue in
them both *good*, and *euill motions*, it cannot otherwaies be, but
that, either the *good*, and *euill motions* in men, must (after this
life) be monstrously confounded together; or else, if the *good*
motions goe roundly to *Heauen*, and the *euill* vnto *hell*: then,
the *bodie* and *soule* must be diuided, part vnto *heauen*, and part
vnto *hell*, like an *indivuduum vagum*, or, some litle new nothing
that hangs in the ayre. To be short, if man, with his *good*, and
euill motions together, goeth foorthwith, either wholly to *hea-*
uen, or wholly to *hell*: how then should his *ioyes*, or his *torments*
be either *absolute* or *endlesse*? Because, looke how fast his *good*
motions doe minister comfort vnto him: so fast (at the least)
his *euill motions* will affliet and torment him.

Phylologus.

Surely *Pneumatomachus*, this opinion (I see) is so absurd and
foottish: as, euen a sucking babe would blush to be tayne-
ted therewith.

Lycanthropus.

A sucking babe blush? yea, it is such a stale ridiculous iest,
as might make euen a mad man to hide his head in a cor-
ner.

Verie true : and I also my selfe, am now ashamed thereof. Notwithstanding, how soeuer it is certaine that *spirits* and *Diuels* be more then the good or euill motions in men ; it appeares yet (for any thing heard) that those your supposed *Angels*, are nothing at all but the *sensible tokens*, or *signes* of Gods power.

Orthodoxus.

What meane you by the *sensible tokens*, or *signes* of Gods power.

Pneumatomachus.

Ivnderstand thereby, those extraordinarie iudgements of God which demonstrate vnto vs, the incomprehensible maiestie and might of his power. Such (I meane) as was the destruction of *Sodome* and *Gomorrha* : the extraordinarie speech of *Baalams Asse* : the wonderfull ouerthrow of the *Assyrian* host, and such other besides.

Orthodoxus.

Your error concerning this point vndoubtedly consisteth herein : namely, in confounding the *cause* of those iudgements with the *effect* it selfe. For, howsoeuer those the afore-named iudgements may truely be said to be the *sensible signes*, and *effects* of the extraordinarie power of God : yet can you at no hand denie, but that the Lord also himselfe effected those extraordinarie iudgements, by some extraordinarie wonderful meanes, namely by the appointed ministerie and execution of his heauenly *Angels*. As for example, howsoeuer the extraordinarie ouerthrowe of *Sodome* and *Gomorrha*, was a *sensible signe* and *effect* of the extraordinarie power of God : verie certaine it is, that the two *Angels* sent forth from the Lord for the execution of that power, they were also the *instrumentall* meanes that effected the same. Again, howsoeuer the fall and speech of *Balaam* his *asse*, was some extraordinary *effect* & *signe* of Gods power : yet was it the *Angell* with his sword drawn in his hand, who extraordinarily accomplisht the same. Brieflie, howsoeuer that fearefull *massacre*, so miraculoullie made vpon the hundred eightie and fve thousand of *Saneberibs* armie, was an extraordinarie and *sensible signe* of Gods woonderfull power : yet was it the *Angel* of the Lord, who extraordinarilie effected the same that selfesame night. By all which you see

it

Gen. 19. 13.

Numb. 22. 27.
28.

2. King. 19. 35.

Aug. de cognitione vera vite
cap. 6.

it verie apparant, that (whatsoever your selfe surmize to the contrarie) the scriptures they set forth vnto vs essentiall *Angels or spirites*, as the extraordinarie executioners of those *sensible signes or tokens* of the extraordinarie power of God.

*Danew in En-
chir. August.
cap. 57. pag.
193.*

Pneumatomachus.

Surely good sir, I should soone be perswaded to that which you speake : were I not mightily withheld by an vnanswerable argument.

Orthodoxus.

What argument I praie you is that?

Pneumatomachus.

This, namely, for that *Moses* in the historie of the creation (entreating compendiously of all those workes of God which in fixe daies before the *Sabbath* were perfectly finished) maketh no mention at all of the creation of *Angels, spirits, or Dinels*. Whereupon it foloweth, that (if any such be) they must needs be *uncreate*, and *eternall*: or *created* (at least) before, or after the worldes creation.

Obiectio

Orthodoxus.

Thus you reason. There is in the historie of *Moses* no expresse mention of the creation of *Angels*: therefore, if any such be, they are either *uncreate*, or not *created* within the fixe daies.

Pneumatomachus.

So I reason indeed.

Orthodoxus.

Then I must tell you, your argument is faultie, and halteth downe right, neither hath it any such certaine consequence as you seeme to set downe : else, how say you to this that I make? There is in the historie of *Moses* no expresse mention of the creation of *Lyons* or *Beares*: therefore, if any such be, they are either *uncreate*, or not *created* within the fixe daies.

Solutio.

Pneumatomachus.

That foloweth not. For, howsoever *Lyons* or *Beares*, be not expressely mentioned there : yet is their creation implicatiuely contained within that fixe daies worke, wherein God created the *earth*, and all the creatures therein.

Gen. 1. 24. 25.

Orthodoxus.

Verie true. And thus you your selfe at vnawares haue answered this your vnreasonable argument. For howsoever *An-*

gels

Gen. 1. 7. 8.

In Gen. 2. 1. & heauens & earth finished with all the host of the very Angels created.

gels and spirites are not exprelly mentioned in *Moses* his historie: yet, is their creation implicatiuely comprehended in that second daies worke, wherein God created the heauenly firmament, with all the whole host about the same, among whom the Angels and spirites haue speciall preheminance.

Pneumatomachus.

You say some thing vnto it.

Orthodoxus.

Some thing say you? such a some thing I assure you, as is able to batter your vnanswerable argument to nothing. Howbeit (for further answer) this I do confidently oppose to that which you fallie inferre, namely, that Angels and spirites are neither eternall nor vcreate: but such essentiall powers of God as had their first beginning and being, by the worke of creation. Neither were they formed or made before the first created matter of this visible world: neither yet after the accomplished workes of this visible world. Yea, and thus much I do further affirm, that they were not created before, but iointly together with that celestiall firmament, which wee commonly call the beauen of the blessed.

Hieron. Zanchius de operibus Dei, lib. 2. cap. 5.

Theodoretus quest. 3. super Genes.

Gennadius, Orho Casmanus Angelographia part. I.

cap. 5. pag. 107. Psal. 33. 6.

Pneumatomachus.

How prooue you them creatures created by God?

Orthodoxus.

Psal. 148. 2. 5.

Col. 1. 16.

This may plainly be prooued from most infallible and apparant places of Scripture: especially that in the *Psalmes*: where *Dauid* (inuiting and sommoning all sorts of people to sing praies to God) saith also of the Angels: praise ye him al yee his Angels, praise yee him all yee his power. And therewithall, he giueth this reason, saying: for, He spake the word and they were made, he commanded, and they were created. And hereunto also accordeth that which the *Apostle* speaketh saying: by him were all things created which are in heauen and in earth, things visible, and inuisible: whether they be thrones, or dominions, or principallities, or powers, all things were created by him, and for him, By all which it is cleere, that the very Angels are creatures: and created also by God.

Exorcistes.

Yea, but when, or in what day created he them?

Orthodoxus.

This I confesse, is a more difficult question, then that it may well

well be answered by any expres words set down in the sacred scriptures: although yet, by the *Scriptures* themselves, by probable reasons, and by the authoritie also of auncient *Fathers*, some certaintie may be determined concerning this point.

Pneumatomachus.

How first by the *Scriptures* themselves?

Orthodoxus.

The *Scriptures* declare, that they were vndoubtedly created all within the fixe daies: as to alleage one or two out of many. First *David* he saith, *By the word of the Lord were the beauen made: and all the host of them by the breath of his mouth.* Psal. 33. 6. Againe, the *Angel* in the *Reuelation*, sweareth by the Lord, *Who created the heauen, and the things that are therein, and the earth, and the things that are therein, and the sea, and the things that are therein.* Reuel. 10. 6. In both which places you see, howe the holie Ghost (speaking of the creation of all things) doth first set downe the continents themselves, namely the *beuens*, the *earth*, and the *sea*: and then next, the things contained in them. Shewing by this selfesame order, that the *beuens*, the *earth*, and the *sea*, were first created themselves: and then the *creatures* contained in them. But the *beuens*, the *earth*, and the *sea* were all of them created within the fixe daies: and therefore also the *hoste of beauen*, and all the *creatures* in the *earth*, and the *sea*, were euerie of them created within the fixe daies. For *Moses* saith flatly, that euen in those fixe daies, all the workes of the Lord were fully finished: and that God ceased the seauenth daie from all his labours. Thus then you see it plainly demonstrated by sundry places of Scripture: that the *Angels* also were all created within the workes of those fixe daies creation.

Pneumatomachus.

Well, and howe prooue you the same by probable reasons?

Orthodoxus.

I proue it thus. 1. The *Angels* they are either created, or vn-created: but not vncreated: therefore created. They cannot be possible be vncreated substances: for then, they should also be infinite. Howbeit, *Angels* they are finite creatures, for their actions are finite: yea, and then also their power, it is finite. But if they be of a finite power, then also of a circumscribable essence. Moreouer, it shall plainly appeere anon in place conuenient, that *Angels* are finite creatures, and definitiue also in

Gen. 1. 1. 2.
Psal. 148. 2. 3.
Heb. 1. 7.
Reuel. 4. 11.
Psal. 33. 6.
Reuel. 10. 6.
Gen. 2. 1. 2.

Gen. 2. 1. 2.

Patricius lib.
de essentia, &
ente.

some certaine place : which thing can not possible accord to any *uncreated* essence at all. And therefore *Angels* they are not *uncreated substances*.

2 Secondly I prooue it thus. If *Angels* be *uncreated*, then are they *eternall*: but not *eternall*, therefore, not *uncreated*. That they are not *eternall* it is verie apparant. For, then should they be such as haue neither *beginning*, nor *end* of their *essence*: as also, their *essence* or *nature* it selfe, should then be such, as hath nothing in it either *first*, or *last*. But this agreeth onely to God himselfe, and not to any *creature* in *heauen*, or in *earth*. And therefore if there be *Angels* then were they *created*; and if *created*, then *created* no doubt within the fixe daies as was shewed before. And thus much for the prooue of this point, by probable reasons.

Pneumatomachus.

Well. Let vs heare next the *testimonie* of *fathers* concerning this Question.

Orthodoxus.

Methodius in
serm. de resur-
rect. lib. 2.
tom. 1.
Epiphanius lib.
2. tom. 2.
Athanasius, de
beatit. filij Dei.
Aug. de ciuit.
Dei. lib. 11.
cap. 5.
Eucherius, de
creat. Angel.
Theodoretus, de
dijs, & Ange-
lis, lib. 3.
Damasce, de
orth. fide lib. 2.
cap. 3.
Conc. Lat. magn.
Can. 1.
Conc. Brachor.
concil. primum.
cap. 5.

Withall my hart. Wherein also (for breuities sake) I will onely but rehearse their *names*, and referre you to the consideration of their seuerall *treatises*. The *authors* be these. *Methodius*, *Epiphanius*, *Athanasius*, *Augustine*, *Encherius*, *Theodoretus*, and *Damasceus*. All these doe verie confidently auouch vpon speciall occasions, and, against the *Manicheis*, the *Priscillianists*, and other such *heretikes*: that the *Angels* whatsoeuer were the vndoubted *workmanship* of God, howsoeuer their *creation* is not apparantly layd forth in the sacred Scriptures. Yea, The *Councels* of *Laterane* and *Bracha* both, do ioyntly determine, that the *Angels* are *created* of God, and are not *eternall*: in so much, as if any shall hold the contrarie, they conclude him accursed of God. Thus then, you see it apparantly euident by *Scripture*, by *reasons*, and the *testimonies* also of sundrie *fathers*: that *Angels* and *spirits* (being *finite creatures* of God) were vndoubtedly *created* within the fixe daies.

Pneumatomachus.

But in what *day* of those fixe were they *created*?

Orthodoxus.

Magist. Sentent.
lib. 2. dist. 2.

Touching the verie *day* it selfe, there is some difference in iudgement among the *Diuines*: some hold they were *created* the *first day*, and some the *second*. But, whether of both, is not certainly

certainly concluded: although it may probably be gathered, *August. in li-*
they were (in verie deed) created the *second day*, thus. That *bro de trinitate.*
they were created before the *third day*, may plainly be pro-
duced by the words of the Lord vnto *Iob*, saying. *Where wert thou* *Iob. 38. 4. 5. 6. 7.*
when I layd the foundations of the earth? Declare if thou hast vn-
derstanding. Who hath layd the measures thereof if thou knowest? Magist. sentent.
Or who hath stretched the line ouer it? Whereupon are the founda- *lib. 2. dist. 2.*
tions thereof set? Or, who laide the corner stone thereof? When *Eeda in Iob.*
the starres of the morning praised me, and all the sonnes of God re- *38. 7.*
ioyced? The Lord in that place (by the sonnes of God) vnder- *Strabus.*
standerth the Angels and spirits: affirming moreouer, that, *Iob. 1. 6.*
euē they also did celebrate his name with praise, so soone as *and 2. 1.*
he had layd the earthes foundation. Now the earth (Moses saith) *Gen. 1. 10.*
was made the third day: and therefore, if the Angels on that
day sang prayes to God, it followeth necessarily, they were
then created before: for, how should they sing prayes before
their creation? But, it is unlikely they were the first day crea-
ted: because, nothing on that day was created (saith Moses) *Gen. 1. 1. 2. 3.*
but the confused Chaos from whence the rest of the creatures *4. 5.*
were orderly formed: and that primarie light, which separated
the night from the day. It followeth therefore, that they were
all created the second day, together with that celestiaall firma-
ment: vnder whose name is also contayned that supreme hea-
uen, which is called the third heauen, paradise, or the heauen of
the blessed. And this thing also is yet more plainly expressed
by the words of our Sauour Christ, who saith that the kingdome
of heauen was prepared for the elect, ἀπὸ καταβολῆς κόσμου, from the *Math. 25. 34.*
worlds foundation: that is, after the Lord, vpon the very first day
had created the Chaos aforesaid, then by and by, from out of
that Chaos, was brought the firmament (as Moses affirmeth) *Gen. 1. 6. 7. 8.*
which the Lord God prepared for all the elect. By all this it is
euidēt, that Angels and Spirits, they are essential creatures of
God, created also within the six daies: and so (by consequence)
your vnanswerable argument, is answered (you see) to the full.

Pneumatomachus.

I acknowledge no lesse. But sir, (hauing layd downe the
mayne grounds of my error, and answered directly my argu-
ments) it remaineth by promise, that now likewise you pro-
duce your owne reasons, to prooue plainly vnto me, both spi-
rits and Diuels.

Ortho-

Verie true. And therefore (having first remooued the olde rubbish which ouerturned the rule of your *reason*) it commeth now verie fitly in place, to shew further vnto you, that, the *Angels* of God (whether good or euill) are truly *essentiall* and *substantiall spirits*: as may plainly appeere by these following *reasons*, & first, from their sundry *names* attributed vnto them thus:

Hieronimus
Zanchius, de
operibus Dei,
lib. 2. cap. 2.

Math. 25. 41.

Angel. i. messenger.

Satan. i. aduersary.

Zach. 3. 2.

Dinels. i. accusers.

Math. 4. 1. 5.

Luc. 11. 21.

2. Cor. 4. 4.

Eph. 2. 2. &

6. 12.

Ioh. 8. 44.

1. Pet. 5. 8.

Reuel. 12. 7. 9.

1 *Names*, they are the *signes* and *notions* of things. Which *names*, when they signifie any thing, properly *subsisting* of it selfe: then, that thing also it selfe is a *substance* no doubt. But the *Angels*, they are set forth by sundry *names*, which do signifie *substances*. For, first they be called *Angels*, that is to say, *messengers*: but, a *messenger*, or a *minister* appointed, cannot but be a *substance*. Also, they are called *Δαίμονες*. that is, *intellektuall powers*: but, that which hath *understanding* and *knowledge*, is vndoubtedly a *substance*. Briefly, they be called *Satan*, that is an *adversarie*, also *Dinels*, that is *accusers* also, *strong armed men*, also the *God of this world*, the *princes* and *powers* of the *ayre*, the *gouernours* of this world, *murderers*, *roaring lions*, the *dragon*, the *old serpent*, & so forth. All which seuerall *names*, do vndoubtedly signifie a thing *subsisting*; wherein is a *power*, from whence proceedeth an *action*: and therefore, there are *essentiall spirits* and *Dinels*.

2 Againe, if *spirits* and *Dinels* were onely but the secret *motions* and *affections* of men, then vndoubtedly, so many famous *actions* as the Scriptures record, and the same also externally to the outward *senses*, could in no wise accord vnto them: but the *consequent* is false, for the Scriptures apparantly, and without any *trope*, doe celebrate their *office*, and record their sundrie *actions*, namely, that they *stand* before God, *serue* him, execute his precepts and iudgements, that they doe daily, *assault*, *tempt*, *torment*, *circumuent*, and *seeke to deuoure* vs, and so foorth. But, how should these, or any one of these *actions*, be possibly performed of such as are not in (deed) true *substances*?

3 Againe, *things created* in them selues and not in an other *subiect*, yea, and so, as they *subsist* of them selues alone, those *things* vndoubtedly haue a true *substance*. But, *spirits* and *Dinels*, they are so created (no doubt) as they *subsist* in them selues, neither are they *inherent*, or *inexistent*, in any other *subiect* whatsoever:

ever: and therefore *spirits* and *Diuels*, they haue vndoubtedly a true *substance*.

4 Againe, whatsoeuer *living creature* is endued with *reason*, *understanding*, and *will*, that must needs be some *thing of it selfe* *subsisting*: but, *spirits* and *Diuels*, they are *living creatures* endued with *reason*, *understanding*, and *will*: and therefore, *some-things* (no doubt) of *themselves* *subsisting*.

5 Againe, nothing can possibly *persist* in the *truth*, nor nothing can fall from their *first estate*, vnlesse the same be some *essence* *subsisting of it selfe*, and *partaker* also of *understanding*, and *will*. But, some of the *Angels* doe *perseuere* in the *truth*, and some againe, haue fallen from the *same*: and therefore, *Angels* and *spirits*, are some *essences* *subsisting of themselves*, and *partakers* also of *understanding* and *will*.

6 Againe, if *spirits* and *Diuels*, were onely but the *euill motions*, and *affections* arising in men, it shoulde be absurde, either to *distinguish* their *numbers*, or to *expresse* their *seuerall actions*: but the *consequent* is false, as all that feare God will confesse, and therefore also the *antecedent* it selfe.

7 Againe, whatsoeuer doth *speake*, *assault*, *suggest*, *tempt*, *afflict*, *torment*, and *circumuent*, to deuoure, that must necessarily be a *substance*. But *spirits* and *Diuels* doe so, for they *spake to Enab*, they *assaulted Achab*, and suggested an *vntruth* into all *Gen. 3. 1.* his *prophets*, they *tempted Christ*, they *afflicted and tormented* *1. King. 22. 22.* *Saul*, they made *Iudas* to hang himselfe, they seeke to winnowe *Math. 4. 1.* and *fauue men*, yea & to *circumuent* al the children of God to *1. Sam. 16. 14.* destruction: and therefore, *spirits* and *Diuels*, must necessarily be some *substance*. *Math. 27. 5.* *Luc. 22. 31.* *2. Cor. 2. 11.* *1. Pet. 5. 8.*

8 Againe, if *Angels* and *spirits* be onely but *accidentall affections*, and no true substances in deed, then, neither shall we after this life, be anie true substances, for, the scriptures affirme, *Math. 22. 30.* that after the resurrection, we shall be like to the *Angels in heauen*. Now then, if *Angels* and *spirits* be not true substances in deed, shall we also cease to be substances?

9 Againe, *Aristotle*, he prooues this world to be *perfect*, for that it consistes of all those things which can be desired therein, or which may in any wise appertain to the *perfection* thereof. Howbeit, to the *perfection* of the *whole*, there is required therein, three *seuerall* sorts of *substances*: the *first innisible*, the *second visible*, and the *third partly innisible & partly visible*. The
second

second sort, namely the *visible substances*, are the *heavens*, the *elements*, and all things made of the *elements*. The third sort, namely the *substances*, partly *inuisible*, and partly *visible*, are *men* who consist of a *soule* and *body* together, the *soule inuisible*, and the *body visible*. Now then, if *Angels*, who are of themselves *inuisible*, should not be *substances*, then should there be wanting to the world, *inuisible substances*: and so, the worlde should be *unperfect*. But the world, it is *perfect*, as all, both *Philosophers* and *Diuines* do affirme. And therefore *Angels* they be *substances inuisible and spirituall*.

10 Lastly, *common experience* (from the beginning of the world to this present hower) hath apparently approued vnto vs, that there be *Angelicall spirits* and *Diuels*: and therefore not to be denied of any, vnlesse he will shew himselfe a *swinish Saduce*, or some *monkish Anthropomorphite*, as was shewed before. And thus haue you briefly heard my seuerall reasons, which prooue vnto you both *spirits* and *Diuels*.

Pneumatomachus.

Sir, by that which you haue spoken, I am now throughlie perswaded, that *Angels* are indeed *essentiall and spirituall substances*. Howbeit, this one thing doth trouble me greatly: namely, that (seeing all *Angels* were equally created according to the true image of God) no one of them all may truly be said to be *euill*. *Orthodoxus.*

You do well in deliuering your doubt, but, goe to, frame your argument. *Pneumatomachus.*

*Timoth. Brich-
tus in animad-
uers. Physica.*

I frame it thus. A thing created to the image of God, cannot be, nor may not be said to be *euill*. But all *Angels* and *spirites* were (in the beginning) created all alike to the image of God: therefore no *Angell* or *spirite* either can be, or may be said to be *euill*. Now sir, if none of them can, or may be said to be *euill*: how should there be any *Diuels* at all?

Orthodoxus.

Verie true as you saie, if that which you seeme to conclude were as truly concluded. Howbeit, I answer thus. First concerning your *proposition* I say. That, so farre forth as any thing created to Gods image hath truelie that image, keepeth and looseth it not: so farre forth, and so long, anie such thing may not truly be saide to be *euill*. Now next to your *assumption* I answer thus. All those *Angelicall spirits* so created of God, they

they did not retaine and holde fast that *true image of God* wherein they were first created: but willingly reiected and fledde from the same. And therefore I distinguish thus. *Angels* created in the beginning according to the *true image of God*, did either perseuer in that *originall integritie*: or else, they wilfully fell from the same. The one sort are finally confirmed in that selfe-same goodnes wherein they were first created, and therefore, *good Angels*: the other sort loosing their first *goodnes*, are hardened in that selfe-same *euill* whereinto they first fell, and therefore *euill Angels*. So then, to imagine that the *euill Angels* also notwithstanding their *euilnes*, must still shewe forth that selfe-same image of God from which they fearefully fell: is nothing else in effect, but to confound the *formes* of their distinguished *kindes*. For it is one thing to be created good; and another thing, still to retaine that selfe-same *goodnes*. The one is past: the other is present. And the vanitie of that childish conceite may be made euident by the like reason thus. All men are created in *Adam* to the *image* of God. But *Atheists* and vngodly ones are men: therefore *Atheistes* and vngodly ones, they shewe forth the *image* of God. Here is more in the *conclusion*, then was put in the *premisses*. For this onely shoulde folowe, namely, that *Atheistes* in as much as they are men, were first created according to the *image* of God: but in that they are now *false*, they do resemble the *image* of the *Diuell*.

*Diabli prmerent fuerit
Anges.*

*The Harmonie
of confessions, 58.
Confessio Belgie
artic. 12.
Confessio Franc.
artic. 7.*

Pneumatomachus.

Sir, my *iudgement* concerning these points, is now (I praise God) so clearly enlightened, as my neighbour *Lycanthropus* & my selfe may wel be at one: being both fully resolved (I hope) in that selfe same *controuersie* which we held so hotly as we came from *Mahgnitton*.

Lycanthropus.

If you be therein at one with your *selfe*: you are also at one with *me*. For, I was resolved before, and your *selfe* now confesseth: that there are *essentiall spirits* and *diuels*.

Pneumatomachus.

Yea, I doe freely confesse it from my verie hart.

Physiologus.

I am right glad to heare so good a beginning.

Exorcistes.

*The first Dialogue.**Exorcistes.*

And euen so am I, I assure you.

Orthodoxus.

Gods name be blessed for this speciall grace.

Lycanthropus.

So be it. But fir^t as there will be *tyde* after *tyde*, all the while the *Seas* themselues doe ebbe and flowe: so surely, so long as men haue in them their boyling affections, so long no doubt, the dispatch of one *controuersie*, will be but the beginning of another, as we see here by present experience. For, at our very first meeting, my friend *Phylologus* affirmed flatly, that (how-focuer there be granted *essential spirits* and *Diuels*) their *possession* (in these daies of the *Gospell*) is *denied* of some, and *doubted* of manie.

Philologus.

I said so in deed.

Orthodoxus.

This fals foorth verie fit for the next *mayne point*, Namely, *what we haue to consider concerning spirits and Diuels*. Howbeit, because (it may be) you grow faint by reason of trauell: Let vs here breake off (& after we haue refreshed our bodies) make speedie recourse to this present place: and so enter a fresh on the matter.

Physiologus.

Sir, we doe willingly attend your good pleasure: if it pleaseth the rest of our companie.

Lycanthropus.

It pleaseth vs woonderous well. For the motion (I assure you) is such, as I would haue made mine owne selfe: but for giuing offence.

Orthodoxus.

Let vs then arise and depart.

The end of the first Dialogue.

The second Dialogue.

THE ARGUMENT.

The power of Spirits and Diuels, their possession, what it is : and whether the Diuell doth essentially enter into the possessed mans minde, or not ?

The speakers names.

{	PHILOLOGVS.	{	PHYSIOLOGVS.
	LYCANTHROPVS.		ORTHODOXVS.
	PNEUMATOMACHVS.		EXORCISTES.

Philologus.

Good Sirs? We three haue long expected your coming : howbeit, you are hartely welcome.

Lycanthropus.

Philologus (I perceiue) is wholly vpon the matter.

Pneumatomachus.

Pardon the man, he is pained (you see) like to a trauelling woman, that wanteth onely a *midwife*.

Physiologus.

What is the *opinion* (I pray you) that troubleth his patience?

Lycanthropus.

This Sir. He saith, that howloeuere there be granted essentially *spirits* and *Diuels*, yet, their *possession* (in these daies of the *Gospell*) is *denied* of some : and *doubted* of many.

Philologus.

I said so in deed. And, although I dare not flatly *denie* : yet, I also doe much *doubt* it my selfe.

Physiologus.

Your name I perceiue, is *Philologus* : which in signification, is as much to say, as a *man that delighteth or loneth to talke*. You propound not this *opinion* of purpose (I hope) to declare vnto vs, that you haue a *name* giuen you, very fitly resembling your *nature* : namely, that you are but a *talkatiue* person, or one that taketh great pleasure to heare himselfe speake in these points?

Philologus.

The second Dialogue.

Philologus.

No truly, I propound the same in simplicitie of hart, shewing you plainly what my selfe suppose : and desiring resolution wherein I do doubt.

Physiologus.

Wherefore doubt you that *Diuels* haue possession in men?

Philologus.

Because I suppose it impossible in nature : and, incredible also in all sound *Diuinitie*.

Lycanthropus.

Math. 8. 28.

Marc. 1. 32.

Math. 12. 45.

Marc. 9. 25.

Luc. 22. 3.

Ioh. 13. 27.

Act. 5. 3.

What *Philologus*? Is it *supernaturall* for the *Diuell* to possesse a man? Doe not the scriptures in euerie place speake plainly of the possessed with *Diuels*? of the entring of *Diuels* into men? of casting them forth? of the *Diuell* that entred into the bart of *Iudas*? of the *Diuell* that filled *Ananias* his bart with a lye, and a thousand such places? All which, so apparantly and so plainly approoueth this point : that (for any to doubt thereof) were but to call into question, the *sunshine* at mid-day.

Philologus.

I neither hold it *supernaturall*, for the *Diuell* (in some sort) to possesse a man: neither doubt I of that truth which those Scriptures import. I onely suppose, that the matter it selfe is not so grossely to be vnderstood, as some (from those places) would seeme to conclude : wherein, I do freely submit to maintaine *Orthodoxus* his censure. And therefore, obiekt what you can for your selfe : and, let him resolute vs both in the point.

Lycanthropus.

Content, if it please him to take the paines.

Orthodoxus.

With verie good will, and so much the rather, because it falleth forth fit for our next generall purpose ; namely, what we haue especially to consider in spirits and *Diuels*.

Lycanthropus.

What haue we especially to consider in them?

Orthodoxus.

Hauing prooued directly, that there be *Spirits* and *Diuels* : we haue now next, to consider in them, two principall things. The first concerneth their power ouer men : the second respecteth the timely subduing of that selfe same power.

Lycan-

Lycanthropus.

What meane you by their power ouer men?

Orthodoxus.

I vnderstand thereby, that *Dominion*, or rule which the verie *Diuels* themselves (by the iust iudgement of God) doe (in all outrage) euen exercise ouer the naturall offspring of Adam: and, which is vndoubtedly most woonderfull, respecting both body and soule. Howbeit, this their appointed power is determinate, finite, and limited certainly within it owne speciall bounds: albeit the *Diuell* (in an especiall regard thereof) be called the prince of this world: the God of this world: the prince of airie powers: and that strong armed man which keepeth his house in peace, till some stronger inuade him. And, this their saide power is twofold. Namely, either their power of possession: or, their power of obsession.

*Martinus
Bucerus, in
Marc. I. 23.*

*Joh. 12. 31.
and 16. 11.
Eph. 2. 2.*

*and 6. 12.
Math. 12. 29.
Luc. 11. 22.*

Lycanthropus.

What is your opinion (I pray you) concerning the possession of *Diuels*: in these daies of the Gospell?

Orthodoxus.

My opinion therein, shall be shewed at large: after your selfe haue first opened vnto me, what you doe meane, by the *Diuell* his possession in man.

Lycanthropus.

By the *Diuell* his possession in man, I vnderstand his essentiall and violent entring into him, as men, by force and armes doe enter an house: and so, inherently possesseth, and peaceably enioyeth that selfesame person, as his proper possession, and peculiar dominion, appointed vnto him of God. For, possession (you know) it importeth a peaceable dominion.

*Luc. II. 22.
Tho. Aquinas
2. 2. q. 136.
artic. 2. fol. 275
Erasm. Sarce-
reus in Luc. II.
20. 21.*

Orthodoxus.

That, possession importeth a peaceable dominion, we do neuer denie. But where prooue you such an essentiall possession as your selfe speaketh of, in all the Scriptures? Nay, where finde you these words (possession, or possessed) peculiarly appropriated to the *Diuell* ouer men: throughout the whole Bible, in the old, or new testament.

Lycanthropus.

Where finde I the words (possession, or possessed) appropriate to *Diuels*, throughout the whole Bible? Surely, wheresoeuer the *Euangelist Matthew* doth handle those matters, there he

D

usually,

Matth. 4. 24.
and 8. 16.
and 8. 28.
and 8. 33.
and 9. 32.

visually, and purposely puts downe those selfe same wordes. As for example, he saith, *they brought many to Christ that were possessed with Diuels*. Again, *he healed many that were possessed with Diuels*. Again, *there met him two possessed with Diuels*. Again, *they told the people what was become of the possessed with Diuels*. Again, *they brought unto him, a dumbe man possessed with a Diuell*. Yea, and in euerie place else, where like occasion is offered, he vseth like speech: which argueth euidently, that the *Diuell* hath an *essentiall possession* in men.

Orthodoxus.

Arguing (as you doe) from a deceiueable ground, you cannot possibly collect from thence, any certaine conclusions: concerning especially your cause in *Question*. For, this I assure you of, that, in no one of those places which your selfe haue recited, neither, in any other text else throughout the whole Bible, is there any one word in the *Originall*, that importeth an *essentiall possession* applied to *Diuels*: I meane, that (by any one *Lexicon*) may possibly bestretched to signifie any such *essentiall inherencie* of *Diuels* in the bodies of men, howsoeuer it hath pleased the *English translator* to thrust in the same.

Lycanthropus.

The *English translator*, he hath thrust in no more I hope: then the *original text* will beare.

Orthodoxus.

Yes, howsoeuer your selfe doe absurdly collect from the *English translation*, an *essentiall possession* of *diuels*: I assure you of this, there is no one word throughout the *original*, intēding such purpose. And, verie certaine I am, that, if the holy *Ghost* had euer but purposed to put downe such an *essentiall possession* of *Diuels*, as you would beare vs in hand: he wanted not his proper words or termes to expresse the same either in the *Hebrew* or *Greeke*, in which two languages, the *canonicall* scriptures themselves, were primarily indighted by the spirit of God. For, first concerning *possession*: the *Hebrewes* they vse (for the most part) two speciall words to expresse the same.

Lycanthropus.

What is the first word they vse for possession?

Orthodoxus.

The first word is *achuzzab*, which ariseth from the radicall verbe, *achaz*: that is, to hold, to apprehend, to detaine, or retaine
the

אחז, id est,
אחז. &
אחז, id est,

the thing apprehended: to obtaine verie firmly, or strongly. Here- apprehendit.
of comes, the *nome*, *achuz*: which properly signifieth, that spe- apprehensum,
ciall part of the inheritance which is taken, apprehended, or held by detinuit, ob-
a speciall right. As appeareth in *Numbers*, saying: But of the nu-
halfe of the *Israelites* (which went not to warre) thou shalt take one Hinc, אָחֻז, ut
(*achuz*) that is one apprehended, possessed, or taken out of fiftie. In אָחֻז, id est,
like manner from the aforefaid radical word (*achaz*) is deri- apprensum,
ued the *nome*, *achuzzah*: which properly importeth such a captum.
detention, apprehension, or possession, as is peculiarly possessed of the אָחֻז, אָחֻז,
possessours themselves, as verie plainly appeareth in *Numbers*, possessio, appre-
by the *Rubenites* petition put vp vnto *Moses*, saying thus. If que tenetur a
we haue found grace in thine eyes, let this land be giuen to thy ser- possidentibus, ut
uants (*laachuzzah*) that is, for a peculiar possession, and bring vs Nomb. 32.5.
not ouer Iorden. The verie selfe same use of this word, appeareth אָחֻז, id
also in *Ioshuah*, saying thus. Now returne ye, and goe to your tents, est, et אָחֻז
achuzzathchem, that is, to the land of your proper possession: or to σα, in possessio-
that land which you peculiarly apprehend, possesse and hold. Againe nem.
in the second *Psalme*, the holy Ghost puts downe that selfe Iosh. 22.4.
same word, to the selfe same purpose, saying thus: Desire of me, אָחֻז, אָחֻז
and, I will giue thee the heathen for thine inheritance; and the ut id est, ut
most part of the earth: *vaachuzzatheak*, that is, for thy possession, ad terram pos-
or thy peculiar apprehension and right. In these and infinit other sessionis refire.
places of scripture, the holy Ghost (you see) entending Psal. 2.8.
posely to speake of any matter of possession: he vseth a verie fit אָחֻז, אָחֻז
and significant word for that selfe same purpose. And therefore, id est, אָחֻז
if he had euer purposed to put downe any such essentiall posses- אָחֻז, אָחֻז
sion of *Diuels*, as you dreame of: he wanted not words for the in possessionem
same. Although notwithstanding, this I must tell you withall, tuam.
that if he had borrowed this word from the *Hebrewes* for such
a supposed purpose: Yet could not the same haue imported
any such an essentiall inherencie in the bodies of men, as you
beare vs in hand, but had signified onely, an apprehending, an
holding, a firme detayning, or possessing of a thing, and no more.

Lycanthropus.

Well, yet in the new testament (it may be) the Greeke text,
hath for that *Hebrew* word *achaz*: some word in the Scrip-
tures importing such an essentiall possession.

Orthodoxus.

It may be it hath not: and, how then? that it hath not, it
is verie apparant. For, from this *Hebrew* word, *achaz*: the

ἔχει, id est,
tenet.

μεταῖχεν, id
est, apprehendo.

κατέχευ, id est,
detinui.

ἔχων, id est,
continens, item.

κτίνα, inde
κτίναται.

Ar. Stophanes.

Lucianus.

Math. 19. 22.

Mar. 10. 22.

Act. 1. 45.

and 5. 1.

1. Thes. 4. 4.

Grecians (by an inuersion, or turning of letters) doe purpose-ly deriue the Greeke verbe *Scheo*: which signifieth *to apprehend, or hold*. And thereof comes, *metascheo*: which signifieth *to apprehend, or lay fast hold upon*. Also, *kateschon*: which signifieth *to detaine*. Also, *ischanao*: which signifieth *to retaine, or to hold*. Againe, they vse eftsoones the word *Etema*: which properly signifieth a *possession*: albeit that men captiuated and taken in warres, are also called, *cremata*: that is, *such persons as are made bondslaves, or held in a slavish thraldome or bondage*. This word *Etema*, is ordinarily obserued in the *new testament*, to set foorth *possessions* by: as appeareth in sundrie places. Neither of these words is vied of the *holy Ghost*, to expresse that your pretended *possession of Dinels*: which if they had beene indeed, yet (vnlesse *to apprehend, to hold, to containe, to detaine, to retaine, or keepe fast*, be but one, and the same with these your supposed *essentiall possessions*) you cannot congruently conclude from thence, any *essentiall inherencie of Dinels*, in the bodies of men.

Lycanthropus.

Well, be it so: but what is that other word which the *Hebrewes* doe vse for *possessions*?

Orihodoxus.

יָרַשׁ, id est,

נָפַשׁ, id est,

possidit, occupa-
uit habuit in

dominio, & po-
testate sua, hinc,

יָרַשׁ, id est,

possessio.

יָרַשׁ, id est,

effugatio con-
tentiosa.

יָרַשׁ, id est,

concessit, vel
potestatem
dedit.

The other word which they commonly obserue for such purpose, is, *iereshab*: arising from the radical word, *iarash*: that is, *to possesse certaine bounds or territories, to hold in his proper right dominion, or power: to obtaine by special right, to inherie, &c.* Properly, it signifies the *challenging of something peculiar to a mans selfe, the same being primarily obtained by his proper coyne, by a lawfull succession, or proper dominion: as a thing that was conquered by warre, or some other such meanes*. Neither is such a *possession* as the word, *iareshab* importeth to be only vnderstood of *grounds, or of territories*: but the same also, is vtuallly spoken of such *seruants, or men, as are brought into bondage*. It hath a speciall affinity with two other *Hebrew* words: namely, *aresheib*: which signifieth a *contentious, importunity, or an earnest begging of something*: and, *rashab*, which signifieth *to grant, or giue power*. Because, *to possesse a man, is, so to employ him, with all his faculties, possessions, and treasures: as if he were altogether, but an exiled person, or a poore man destitute of succour, being viterly eiectioned from his proper bounds, and peculiar territories*. For the sense of this word,

iarash;

iarash; you may see in sundrie places: especially, in *Ieremie*. *Ierem.* 49. 1. Hereof comes (as I told you before) the word, *iereshab*: that is, a possession: and thereby, is signified properly, any thing whatsoever, that hath beene subdued by the partie possessing the same, as appeareth in *Nombres*. Also, from the word *iarash*, is deriued the *nowne*, *ierushab*: which signifieth properly, such a possession as some doth peculiarly possesse. And, this word, is so taken, but thrise in the Bible. Howbeit, when this word, *ierushab*, is applied to the hart: then, it betokeneth properly, those selfesame cogitations or thoughts, which the minde it selfe doth peaceably possesse: as appeareth in *Iob*, where he saith. My daies are passed away, my cogitations are violently taken from me: I meane (*morash lebab*) the possessions of my hart. That is, those happie and comfortable cogitations which my soule in a good conscience, by the blessing of God, did challenge to it selfe by a peculiar right or possession. In like maner, from, *iarash*, ariseth the word, *morashab*: which signifieth properly, such a kinde of possession as people enioy by a certaine peculiar right, as appeareth in *Deuteronomie*, where the people say thus: *Moses commanded vs a law, morashab kehilath Iaakob*. I meane, a peculiar inheritance for the congregation of *Iaakob*: That, is, such an inheritance, as shall passe, by an hereditarie right or possession, among the house of *Israel*, from generation to generation. The like vse of this word *morashab*, doth euidently appeare by those seuerall quotations of scripture; which we haue purposely put downe in the *Margine*. By all which it is verie apparant, that, albeit the holy Ghost should haue purposely vsed any one of these *Hebrew* words to expresse your pretended possession of *Diuels*: yet could you not haue concluded from thence any such an essentiall inherencie of *Diuels* in the bodies of men, as you would beare vs in hand.

Licanthropus.

But, doth not the *Greeke* word, which the *Septuagint* vseth to expresse the word, *iarash*; import so much?

Oribodoxus.

Nothing lesse I assure you. For, from that word *iarash*: ariseth, *orizo*, and *orixomai*: which signifies, to bound, or determine the territories, and possessions of land. From thence also is deriued these following *nownes*: namely, *orion*, and *orismos*: which signifieth, a bondarie, a definition, or constitution. Also, this word, *exorizo*, that is, to exterminate, or to disherite. Also, *exorismos*:

Ierem. 49. 1.
Nomb. 24. 18.
id est,
κληρονομία, i.
id est,
κληρονομία, i.
possessio.
Isa. 14. 24.
Abd. 1. 17.
Iob. 17. 11.
Iob. 17. 11.
מורשה, *id est*,
לברי, *id est*,
possessiones cordis mei, vide
Tremel. in *Iob.*
Iob. cap. 17. 10.
& Franciscus
vatabal. *ibid.*
Deut. 33. 4.
מורשה
קהל
יעקב
i. *κληρονομία*
συναγωγῆς
ιακώβ.
Exod. 6. 8.
Ezech. 11. 4.
and 25. 4.
and 33. 25.
and 36. 2.
ὅριον, &
ὁρίζομαι, *id est*,
termino, &
determino.
ὅρος, *id est*,
terminus.
ὁρίζομαι, *id est*,
definitio, vel
constitutio.

ἐξολεσθαι, id est,
exterminari, &
exhereditari.
ἐξολεσθαι, i.
exilium.
καταγορευεσθαι,
possessio, vel
hereditas.
Math. 5. 5.
and 10. 9.
Act. 1. 18.
and 5. 1.
1. Cor. 6. 9.
and 7. 30.
1. Thes. 4. 4.

which betokeneth an *exile*, or *banishment*. From whence also ariseth verie fitly, the *inheriting*, or *disinheriting*: or rather (if you please) the *possessing*, and *dispossessing* of *heirs*. The *Gretians* in like sort they vse another word, called *cleronomia*; which signifies properly, an *inheritance*, or *rule of possessions*. Briefly, albeit, the *holy Ghost* (in the new testament) hath sundry words to set out the *possession* of things as appeareth by the places put downe in the *Margine*: yet, could no one of them all haue fitted your turne, or possibly haue extended it selfe to this your pretended purpose. By all the premisses then, it is verie apparant, that, if the *holy Ghost* had euer determined to establish your supposed *essentiall possession* of *Dinels*: he wanted not proper and significant wordes to expresse his said purpose. Albeit notwithstanding, if he had purposely put downe any one of these wordes either *Hebrew* or *Greeke* to import a *possession* vnto vs: yet would no one of them all (in any congruent speech) haue euer beene able to auouch that *essentiall inherencie* of *Dinels* in the bodies of men, which your selfe would fondly conclude from our *English translation*, without any warrant at all from the *originall text*.

Lycanthropus.

Though none of the *Euangelistes* haue precisely put downe in any one of those places, no such word at all, as may properly expresse the *essentiall possession* of *spirits* and *Dinels*: perhaps yet, they haue some other word else equiualent therewith in *sence*.

Orthodoxus.

Perhaps no: and, without al peraduenture they haue not. For, the very word it selfe, which the holie *Ghost* obserueth in euerie of those your *quoted Scriptures*, is *Damonizomenoi*: which with all true *interpreters*, both *Latine*, *Italian*, *French*, and *English*, is ordinarily and vsually translated *Demoniakes*: that is, men *Diuillished*, I meane *actually afflicted*, tormented, or vexed with *Dinels*. But no one of them all did euer translate it thus; namely, men *essentially possessed* with *Dinels inherently in them*. Yea, this very word *Damonizomenos*, is not onely so translated, but, is so also vnderstood of the most *indiciall*, and soundest *Diuines*. For not any one of them all, do vnderstand the same of *essentiall possessions*: but, euery of them do take it to signifie onely, some such *extraordinarie actual affliction*,

δαμονιζο-
μενοι.
Iam. 3. 15.
Erasmus, in
Math. 4. 24.
Hugo Cardinal.
Math. 4. 24.
Gualter ibid.
Moses Pellach.
in Mat. 17. 16.
Beza, ibid.
Arctus, in
Marc. 5.

fuſſion, vexation, or torment, as *Satan* himſelfe (by the ſpeciall appointment of God) doth effectually inflict vpon men for a time. If you haplie doe call the *truth* of that which I ſpeake into queſtion, let their ſeueral writings be exactly conſidered, and then tell me, whether any one of them all do vnderſtand by *Demoniakes*, any ſuch perſons as are eſſentially poſſeſt with a *Diuell* inherently in them, as your ſelfe very fondly imagine: and not ſuch rather, as (by the extremitie of thoſe their *actuall* torments) are become outragiouſlie furious, cruel, and quite out of order. Thus then, by all the pre-miſſes it is very apparant (you ſee) that, neither by a proper ſignificant *terme*, nor by any other word elſe equiualent therewith, neither yet by the *translations* of learned *Interpretours*, or the exquisite iudgement of ſoundeſt *Diuines*, you may from thoſe your quoted *ſcriptures*, (in any poſſible or congruent order) vndertake to conclude (as you doe) the *effentiall poſſeſſion* of ſpirits and *Diuels*: but, muſt neceſſarilie take them onelie for ſuch *Demoniakes*, or *diuellified* perſons, as are *actuallie* afflicted, tormented, or vexed by *Satan*.

Lycanthropus.

Why then ſhoulde the *translatour* ſo preſumptuouſly put downe the word *poſſeſſion*: if no ſuch thing be apparant in all the *originall*?

Orthodoxus.

That there is no ſuch *matter* there (as your ſelfe ſuppoſeth) you haue ſufficiently heard before. Neither did the *translatour* himſelfe (as it ſeemes) intend any ſuch *effentiall poſſeſſions*, but onely an *actuall vexation* by *Satan*: howſoener he did to careleſſie put downe the word *poſſeſſion*: as a worde more familiar amongſt vs. No ſurely, it is certaine, the *Euangelist* himſelfe, he neuer intended ſuch *effentiall poſſeſſions* by the word *Demonizoménoi*: but onely an *actuall affliction*, vexation or torment. And therefore the other two *Euangelistes Marke* and *Luke* (reporting with *Mathewe*, thoſe ſelfeſame ſtorie, concerning the aforeſaide *Demoniakes*) they vſe not the worde *poſſeſſed* at all. But, thoſe whom *Mathewe* intituleth *Demoniackes*, *Marke* termeth, *a man hauing an vncleane ſpirite*: and *Luke*, he ſaith there mette *Chriſt*, *a man who had a Diuel a long time*. Making it a matter meerely indifferent, and al one in effect, to be a *Demoniacke*, and to haue a *Diuel*, or an vncleane

Mart. Bucerus

in Math. 1. 23.

Iohannis Cal-

uini. in Math.

4. 24. & 8. 16.

and 9. 32.

Aug. Marlorat.

in Act. 10. 38.

Gualter, in

Math. 12. 22.

Theod. Beza in

Math. 8. 16.

Erasm. annotat.

in Math. 4. 24.

Math. 8. 28.

Marc. 5. 2.

Luc. 8. 27.

spirite: as for the word *possessed*, they neuer vse it, neither is the same found throughout the *originall*, applyed to *Diuels*. And vndoubtedlie, these words (*possession, or possessed*) being carelesly thrust into the *texte* hand ouer head by our *English translators*: is not the leaste occasion, that the whole world (by a common receiued *error* from hand to hand) hath beene so vniuersallie *possessed* with manie grosse *errors* concerning the *Diuell* his supposed *possession* in man. Moreouer, whereas you boldly affirme, that the *Euangelist Mathew*, in euery place els, where like occasion is offered, doth visuallie obserue the selfesame *phrase*; that is not so. For (speaking of the woman of *Canaans Demoniacke* daughter) he saith not, *haue mercy on me, for my daughter is pitifully possessed*: but, my daughter is miserably vexed with a *Diuell*.

Math. 15. 22.

Exorcistes.

What then I pray you, doth your selfe vnderstand by the *Diuell* his power of *possession*?

Orthodoxus.

By the *diuell* his power of *possession*, I vnderstand, that his tyrannical dominion which (by a peculiar proprietie, according to the purpose of God) he doth exercise ouer some speciall persons, in afflicting, tormenting, and tempting both inwardly, and outwardlie: so far forth especiallie, as his commission permittes him.

Philologus.

Giue me leaue (good sir) to interrupt you a little. For, either my *wittes* are wyld, or, *Lycanthropus* and your selfe, haue both (at vnwares) concluded one and the selfesame thing, concerning the *diuell* his *possession* in man: surely, for my owne part, I perceiue in your speeches no difference at al.

Orthodoxus.

If your *wittes* were wyld, you would then imagine, as the drunken man doth, that, what one thing soeuer you behold at a bluish, were vndoubtedly *twaine*: whereas you rather conclude, that, two distinct matters, are but one and the same. And therefore, your *wittes* (it should seeme) are, rather worn to the stumps, then wyld: being vnable to discern the difference betwene our two speeches, the difference it selfe, being so apparantly euident. For, whereas *Lycanthropus* verie confidently auoucheth a substantiall entrance of the *Diuell* into man, as it were with force and armes, to conquire and keepe

a possession: I (deliuering briefelie my mind, concerning the *Diuell* his possession in man) spake onelie of his *afflicting, tormenting, and vexing* of man. Howbeit, for further clearing the Question, we must here *distinguish* the *Diuell* his supposed possession, thus: namelie, it is either a *real*, or an *actual* possession.

Lycanthropus.

What is the *real* possession?

Orthodoxus.

The *real* possession, is supposed to be some *essentiall, substantiall, or personall* entrance of the *Diuell* into man, for a more effectuall executing of that his tyrannicall force and violence upon him. And, this supposed possession (how incredible soeuer) is thought to be twofold: namelie, either a *mentall*, or *corporall* possession.

Lycanthropus.

What meane you by *mentall* possession?

Orthodoxus.

Some vnderstand thereby, that selfesame *proprietie, right or dominion* whereby the *Diuell* doth *really, and essentially* enter into, and *inherently* dwell in the possessed mans minde, during the whole terme of that his tyrannicall dominion. Now then, the matter of possession it selfe being thus farre discovered, I would gladly learne of *Lycanthropus*, after what maner he imagineth the *Diuell* to haue a possession in man: Whether *really, or actually*? My meaning is, whether he holdeth the *Diuell* to haue a *personall* possession in man: or, a possession rather, by some powerfull effecte.

Lycanthropus.

I am confidently perswaded, that the *Diuell* hath a verie *reall, essentiall, substantiall, or corporall* possession in those whatsoeuer, whom he fully possesseth.

Orthodoxus.

I thought euen so: and therefore, was driuen to *distinguish* the supposed possession of *Diuels* as I did. Notwithstanding sith you so confidently ascribe vnto *Diuels* such a *reall and personall* possession: Doe tell me yet further, whether you hold, that the *Diuels* do *really and substantially* enter into the *minde* alone, or into the *body* alone, or into the *body and minde* together?

Exorcistes.

Sir, let me freely afoord my opinion (I pray you) concerning this speciall point.

Orthodoxus.

Orthodoxus.

Speake freely, and spare not.

Exorcistes.

I am verily perswaded, that the *Diuell* (if he haue any *reall* possession at all) hath only a *mental* possession: my meaning is, that he doth *substantially* possesse the *minde* alone.

Orthodoxus.

What is your reason?

Exorcistes.

My reason is this. Seeing the *minde* it selfe, and it onely is that wherein *motion* consisteth, and seeing the *bodie* is but the *mindes organon* or instrument, hauing naturally in it selfe no *motion* at all, or, no further *motion* at most, then for those onely *actions* wherein the said *mind* (whose *organon* it is) imployeth the same: It seemeth reasonable, that therefore, the *diuell* must *really* and *substantially*, first possesse the *minde* it selfe, or euer he can possibly bring the *bodie*, vnto any disordered actions, or, cause it to accomplish any his *diuells* attempts. And, euen so the *Euangelist Iohn*, he expounds himselfe concerning the *diuell* his possesling of *Iudas*. For, where he affirmeth that *Satan* (after the *soppe*) did enter into *Iudas*: that possession or entrance into him he sheweth before, to be nothing else in effect, but, a putting into *Iudas* his hart, to betray his maister. Demonstrating plainly vnto vs, that the *diuell* himselfe, did first enter substantially into *Iudas* his hart or *minde*: before he could bring his *bodie* or toong to attempte the intended treason.

Orthodoxus.

Your plaine demonstration, doth plainly demonstrate the contrarie to that which you seeme to conclude: and the verie text which you quote, doth euen cut the throat of your childish opinion, or *Cabalisticall* fantasie concerning *Satan* his supposed substantiall possession. For, seeing that *Satan* (in possesling *Iudas*) did onely but put the intended treason into *Iudas* his hart: it doth plainly appeare, that, the *diuell* had in him no substantiall possession at all, but onely, an actuall, or powerfull possession. By which said powerfull possession, the *diuell* (according to God his determinate councell) did but *actually* suggest, and *effectually* thrust the intended treason into *Iudas* his hart. Besides that, if the *diuell* (as your selfe, doth

Hec Am'rosus
super Lucam.Luc. 22. 3.
Ioh. 13. 27.

Ioh. 13. 2.

Ioh. 13. 2.

Psalm. 41. 9.
Act. 4. 28.

doth imagine) must first, essentially enter into the *minde* of a man, before he can bring the *body* it selfe to accomplish any his enterprises: it followeth consequently, that euerie man then, is essentially posselt of the *dinell* in his *minde* at the least, because euerie man (more or lesse) doth actually effect many *dinellish* actions. And thus you may see your reason is too too absurd, or rather no reason at all, to conclude the *mentall* possession of *dinels*.

Deuill possideth not man essentially but by a kinde of working in his harts.

Physiologus.

Sir, as your selfe haue plainly satisfied *Exorcistes* his place of scripture, and therewithal fullie ouerthrowne his supposed *mental* possession: so, let me now answere I pray you, that very point of his argument, from whence (though fallie) he would seeme to inforce his dangerous inferre. Thus he reasoneth. The bodie of man, is but a bare *organon* of the *mind*, to put one lie in action the *minde*s conceipt: therefore, the *Dinell* must first conquere and fullie possesse the *mind* it selfe, before he can bring the *body* vnto anie disordered actions. This I suppose is his argument: and, from hence he would also implicatiuely conclude, that therefore, the *Dinell* hath no power of him selfe, either to tempt, or torment anie man outwardlie in his *body*, before he hath first subdued and maistered his *mind* by a real possession.

Exorcistes.

That in deed is my inference, and so I conclude.

Physiologus.

This then I must telyou for trueth, that (howsoeuer you seeme in showe) you are nothing in substance: because neither is your inference sound, nor your conclusion currant. For, howsoeuer I do freely confesse, there can be no actual accomplishment of the worke of sinne, before the *mind* it selfe (being first conuict) be made to consent: yet doth it not fellow, but that (notwithstanding al this) a man may outwardlie be tempted to sinne, and tormented also of *Satan*, though inwardlie, the *mind* it selfe be neuer subdued. And, although it be vndoubtedlie true, that euerie man (being tempted) is inticed and drawen by his owne concupiscence, namely, by the concupiscible faculty of his proper *mind*: yet, this is also as certainly true, namely, that, euen the concupiscible facultie also it selfe, is first set a worke by means of the phantasie, or interiour sensuine power. Which said

Iam. I. 14.
August. super
Genes. ad Ly-
ram. cap. 11.
Lyra in Genes.
cap. 3. 1.

sensuine

sensitive power (receyuing an impression of such *sensible things* as are offered vnto her from the exterior *obiettes* of the exterior *sences*) doth forthwith set the *concupiscible* facultie a worke, and makes it to lust after those *sensible things* in *conceipte*. As for example, whensoever the *diuel* intendeth to worke mans *mind* to his mischeauous purpose, he first makes an assault vpon that which we call the *sensitive facultie*; and (by offering some deceaueable *obiet* vnto the exterior *sences*) endeoureth to circumuent the *sences* them selues, and, so he bewitcheth the *mind*. And, euen after this sorte he seduced the *eares*, and the *eies* of *Euah* her selfe: telling her confidentlie, they should knowe good and euil, making her also beleue, that the forbidden fruite was *payre to behold*, and thereby subdued her *sensitive facultie*. And, because the delight of the exterior *sences*, is to litle or no purpose without the *desire of the mind*: the *diuel* therefore proceedeth next to encounter with that which we call the *concupiscible facultie*, namely, that, by which we are earnestlie alured to affect those *sensible things*, wherein the interior *sensitive facultie* so highlie delighteth. And hereupon also (by a false perswasion of good) he enticed *Euah* to conet that fruite forbidden: and so conquered likewise, her *concupiscible facultie*. And, because it is to litle or no purpose at al, that, the *concupiscible facultie* (being filthelie deceaued by a false perswasion of good) should affect the *tentation*, vnles the *understanding* also approue of the same: the *diuel* therefore, he laboureth next, to conquer that principall power of the *mind*, which we call the *intellective facultie*. And, this also he endeoureth to doe, by discrediting that selfesame *truth* wherupon the *intellective facultie* should fullie and finallie resolue it selfe, notwithstanding anie the forenamed *deceaueable alurements* from the *sensitive* or *concupiscible facultie* arising against it. And, euen after this sort he also preuayled with *Euah*: falsifying that infallible *truth* of God, which told her they should dy the death, & so ouercame her *intellective facultie*. And, because it is to litle or no purpose, though the *sensitive*, the *concupiscible*, and *intellective faculties* also be seuerallie taynted, so long as the *mind* it selfe with a valorous power withstands the *tentation*: the *diuel* therefore, he laboreth lastlie, to leaue his vttermoost force against that which we call the *irascible facultie*, that I meane, wherewith we should mightelie withstand anie his mischie-

uous

τὸ αἰσθητικόν.

Caluinus, in
Gen. 3. 6.

Gen. 3. 6.

τὸ ἐπιθυμη-
τικόν.

Gen. 3. 5.

τὸ ἡγεμονικόν.

Gen. 3. 4.

τὸ θυμικόν.

uous purposes, according to the true direction of the *intellective facultie* it selfe. And therefore, this *irascible facultie* he estoones assaulteth afresh, by suggesting a fallie *suspicion* of some fallie supposed *envie* or malice of God, in giuing that *rule* whereupon the *understanding* relieth. And, euen by this selfesame *meanes*, he cunningly circumuented our *Grandmother E-nah*: telling her confidentlie, that God forbade them not to tast of that fruit, as being euill in it selfe, but, of a purposed *malice* to withhold them both from a *more happie estate*, and so, (hauing fullie vanquished her *irascible facultie*) he then forthwith effected the *sinne* to the full. Thus then, by al the premises it is verie apparant, that, those sundrie *tentations* wherewith *Satan* assaulteth mens *minds*, they do ordinarily arise, first, from *external alurements*, and so proccede (by degrees) to the *mind* it selfe: and that therefore, we neede not imagine anie such *mental possession* for *Satan*, before he can bring the *bodie* of man to those disordered *actions*, which tende to the full accomplishment of any his mischieuous *purposes*. For, by such *mentall possession*, he might truely be saide to tempt men rather by some *appetible meanes*, then by any *suggesting maner* at all: which were absurde to imagine, but verie ridiculous for any one to auouch.

Gen. 3. 1. 2. 3. 4. 5.

Caluinus, in Gen. 3. 5.

Tho. Aquin. 2. 2. 9 35. art. 1. fol. 123. per modum appetibilis: non per modum suggerentis.

Lycanthropus.

This sets foorth the subtile *proceedings* of *Satan*, in tempting men vnto sinne: but *concludeth* nothing against his *mentall possession*.

Orthodoxus.

It fully *concludes* the point for which especially the same was *propounded*: namely, that *Satan* he needeth not first to enter *essentially* into the *possessed mans minde*, before he can possible bring the *bodie* it selfe vnto his slauish subiection. And in verie deed, I see not to what purpose we should yeeld him any *mentall possession* at all?

Lycanthropus.

Doe you confidently hold; that the *diuel* hath no *mentall possession* in any?

Orthodoxus.

I holde this for an infallible *truth*; namely, that the *diuel* doth not *essentially* enter into any mans *minde*.

Pneumatomachus.

What *reasons* haue you for this your opinion?

Orthodoxus.

The second Dialogue.

Orthodoxus.

I haue manifold *reasons* to induce me vnto it.

Philologus.

Let vs heare your *reasons* I pray you?

Orthodoxus.

With verie good will. And for a plainer proceeding, I will first briefly *put downe* the *reasons* themselues: and then *prose-cute* them at large as occasion is offred.

Lycanthropus.

We like well your *order*: and therefore *lay downe* your *reasons*.

Orthodoxus.

My *reasons* are these. 1. First, no such *mentall possession* may possible be prooued from the written word.

2 The *diuell* himselfe, as also mans *minde*, are euerie of them both, *intellectuall powers*, created of God for other more speciall *ends*, then that supposed *mentall possession*: it being no purposed *end* of God apparantly reuealed in all the *scriptures*.

3 They are both of them *spirituall substances*, the one not being (by *nature*) more *subtile*, more *slender*, or more *thinne* then the *other*, neither yet, of more *capabilitie*, or more *apt* to *con-teinne* then the *other*: whereby it might of that *other* be made the more *capable*.

Psal. 7. 9.
Act. 1. 24.

4 There is nothing in *heauen* or in *hel* of power to *penetrate*, or to *enter into* the *spirits* of men, saue onely the eternall *crea-tour* of *spirits*.

Ioh. 14. 16, 17.

5 By auouching the *diuell* to be *inherently* in the *possessed* mans *minde*, we doe fearefully derogate from the *Deitie* of the holie *Ghost*, and very dangerously darken the *miraculous* *operations* of that sacred *spirite*: whole peculiar *office* it is, by an vnspokeable and admirable *action*, (*repletively*) to *inhabite* and *dwell in our hearts for ever*.

Diuulso sine
distinctio sub-
stantiarum.

6 If the *diuell* doth *essentially* *enter* into the very *substance* it selfe of the *possessed* mans *minde*: then necessarily there must be, either a *confusion* of *substances*, which to hold were absurd, or else a *rending* and *separation* of *substances* at least, called properly a *uacuum*, which were follie to imagine, but madnes for any to auouch.

7 If the *euill Angels* (in the execution of *iudgements*) do *en-ter essentially* into any mans *minde*: then also the *good Angels* (in

(in the execution of *mercies*) they doe enter *essentially* into some mans *minde*. But the *latter* is false, and therefore also the *first*.

8 If the *minde* be *wholly* in the whole body, and *wholly* also in every part: also, if it alone be the *first substantiall forme* and *acte* of a *naturall bodie*: how then may the *diuell* be possible *inherent* in the possessed mans *minde*, but either there must be a *penetrating* of *spiritual dimensions*, or *two distinct substances* together at once in one and the selfesame *subiect*, or, *two substantiall formes* in one and the same *naturall bodie* at least: all which are absurd.

Tota in toto, & tota in qualibet parte.

9 If the *diuell* be *essentially inherent* in the possessed mans *mind*: then is he so, either *dimensionally*, or *repletively*, or *definitively* at the least, or not at all. But not *dimensionally*, for, so onely are *corporall substances* circumscribed in place: whereas the *diuell*, he is onely a *spirituall essence*, and therefore, not *dimensionally locall*, as are *corporall substances*. Neither can he be in the possessed mans *minde repletively*, for so onely is God, who onely is of *infinite* and *incircumscribable* being: and therefore *repletively* filleth each place whatsoeuer, whereas the *diuell* is onely a *finite* and *circumscribable* creature, comprehended after a sort, in one *peculiar place*. And therefore he must necessarily be in the possessed mans *minde definitively*, or not at all. Which although it be so, yet can we not thereby *conclude* any *substantiall inherencie*, but a being there *determinately*, and in an onely *conceite*.

Penetratio dimensionum. Simul & semel.

10 Lastly, if the possessed mans *minde* be *essentially* a *place* for the *diuell*: then is it, either a *common place*, and so capable of *many substances* together, or, a *proper place*, and so, absolutely able to *circumscribe* the *diuell* his *essentiall being*: for, a *place* is the *circumscription* of an *essentiall substance*. And then also the *diuell*, he must needs be a *moveable bodie*, yea and the possessed mans *mind* (in that selfesame respect) must also become an *immoveable bodie*: otherwaies, there would be a *progresse in endlesnesse*, which thing euer *nature* it selfe doth abhorre. Or els, if neither a *common*, nor *proper place*, then necessarilie an *imaginarie place*, or no *place* at al: which, though it be graunted, doth not *conclude* anie *real possession*. For, an *imaginarie place*, is only a *place in conceite*: and so, by *consequence*, the *diuell* he hath onelie in man an *imaginarie possession*. Now then, al these the aforenamed *reasons*, doe make me to hold for *infallible truth*; that the *diuell*

progressus in infinitum.

The second Dialogue.

dinell doth neuer *essentiallie* enter into any mans *minde*.

Pneumatomachus.

Your *reasons* I assure you, they satisfie me to the full: but, what saith *Lycanthropus* concerning this point?

Lycanthropus

I say and hold (as before) that the *dinell* (in so manie at least as are subiected vnto him) hath vndoubtedly an *entire* and *absolute possession*: yea, euen in their verie *mindes* or *hartes*.

Orthodoxus.

No such *mental possession*, may possibly be proued from the written *wordes*.

Lycanthropus.

Yes, the very *scriptures* themselues they plainly auouch, that the *dinell* *entreteth* and *dwelleth* in *man*: that he *entred into the heart of Iudas*: that he *filled Ananias his heart*, and so forth. What other thing els may be collected from thence; but, that the *dinell* hath really in man, a *mental possession*?

Orthodoxus.

Non formaliter, sed effectiue.

Lyra in Lucam, cap. 9. 15.
Ioh. 13. 2.

Act. 5. 3.

2. Tim. 2. 28.

You relie too much vpon the bare *letter* it selfe, and that is the onelie thing which deceaueth your *iudgement*. For, albeic the bare *letter* doth say that the *dinell* *entreteth into, and dwelleth in man*: that he *entred into Iudas his heart, and filled Ananias his heart with guile*: yet, that selfesame *entrance*, that *dwelling*, and that *filling* of the hart, must not be *formally*, but *effectiue*ly vnderstood. As for example, the *Dinell* (in verie deed and in truth) may truly be said to *enter* into the verie *hart* of a man: because, he *powerfully suggesteth*, and *effectually worketh* in mans *minde*, his purposed *mischiefes*. Againe, the *dinell* may truly be said to *dwell* in the hart, because, by the *efficacie* of his working *power*, he holdeth mans *mind* as a *captiuated prisoner* at his owne will and pleasure. Euen as also, the Lord, he is said likewise to *dwell in our hartes by faith*: not that he *essentially* inhabiteth there, but, by reason of the *effectual* working of his mighty *power*.

Lycanthropus.

You may *expound* at your pleasure: but I verily belecue that the *dinell* hath *essentially* in some, a *mental possession*.

Orthodoxus.

Are not the *dinells*, as also *mens mindes*, *intellectuall powers*, created of God for other speciall purposes, then that which
your

Nota. Ratio cur Dineus
non essentialiter non possit
habitare.

your selfe doth imagine? Prooue by the *worde* that the Lord in creating of them, did euer *propound* to himselfe such a *mentall possession*, then you say something vnto it.

Philologus.

Notwithstanding all this, if the *diuell* hath in man any *reall possession* at all: me thinks then, because he is a *spirit*, he should first *really possesse the spirit* of man.

Orthodoxus.

The *diuell* I confesse is a *spirit*, & therefore he principally affecteth *mans spirit*: and yet doth it not follow, that therefore, he *substantially* entreth into the *spirit of man*, neither is there anie *sence* in such *sequel*. For the *diuell* himselfe, as also *mans spirit* were either of them both *created* of God; and therefore, not *vncreate*, but *created spirits* of God. Neither is the one by nature, more *subtile*, more *slender*, or more *thinne* then the other: neither yet, of more *capabilitie*, or more apt to *contain* then the other, whereby it might of that other be made the more *capable*, as was shewed before. No surely that is a *property*, onely peculiar to the *diuine substance* it selfe. Neither is any thing else in *heauen* or in *hell*, of power to *penetrate*, or to *enter into* either an *humane*, or *Angelicall spirit*, but, that onely eternall *spirit*, & almightie *creatour* of all things of whom it is truly affirmed, *that he alone searcheth out, trieth, understandeth, and knoweth the minds of all men*. Moreover, if the *diuell* doth *substantially* enter into, and *really possesse* the *minde* of a man: then, what difference concerning that point, betweene the holie *Ghost* and the *diuell*? Or howe is the *deitie* of the holie *Ghost* himselfe, by such *vnspokeable*, or *admirable action* made apparant vnto vs? For, euen therefore is the holie *Ghost* declared to be true God: because he is able *repletively* and by speciall *operation*, to *dwell* in *mans spirit* for euer, according to the testimonie of our Sauour saying, *he dwelleth with you, and shall be in you*. By all which it is very apparant, that (vntles you dare *deifie the Diuel*, & make him matchable with God himselfe in *diuine essence, operation, & knowledge*) you cannot, nor may not affirme, that the *diuel* doth *substantially possesse* & inhabite the *minde* of men.

Philologus.

Nay sir, I am I assure you, so farre off from, either *deifying the diuell*, or making him in *essence, operation, or knowledge* anie waies matcheable with God: as I had rather vtterly to denie

E

him

*Iohannes Ferus
in Matheum,
lib. 2. cap. 8.
fol. 133.*

*August. de de-
finis. ecclesiasti-
corum dogm.*

*Psal. 7. 9.
Act. 1. 24.*

*Zanch. in Ephes.
cap. 1. vers. 13.
pag. 47. col. 1.
Ioh. 14. 16.
M. Perkins
vpon the Creed.
fol. 405.*

Iob. 14. 17.

him all manner of *possession*, then auouch any thing at all that may import such an *inference*.

Lycanthropus.

Well yet, I cannot be perswaded, but, that the *diuell* hath a *mentall possession* in some respect.

Orthodoxus.

He hath so indeed. Otherwaies, it were to little or no purpose for him to deale with the bodie; vnlesse he could therewithall accomplish (in some sort) the *minde* *consent*. Howbeit, that the *diuell* doth *substantially* *possesse* the *minde*, can neuer be proued: and the contrary, by me hath been plainly declared. Notwithstanding, I do freely confesse, that the *diuell* hath an *actuell*, or *powerfull possession* concerning mans *minde*: so far forth especially, as tendes to the effectuell *tormenting* and *tempting* thereof, other *possession* he hath none at all, as shall be shewed hereafter. Whereas therefore, the *diuell* is said to *enter into*, or to *possesse the minde* of a man; that is to be vnderstood, *onely* according to his *effectuall working with the bodie it selfe*. And, in this selfe same respect, the *possessed mans minde* may truly be said to be *filde* with the *diuell*; as the drunkards are saide to be *filled with wine*. For, the verie *substance* of the *wine* doth not *substantially enter* into the verie *substance* it selfe of the *drunken mans minde*, because, then there would be a *violent rending and separation of substances*, as was shewed before: but onely the *suming efficacie* or *power* of the *wine*, (binding the vaines and sinnewes, and stopping vp the secret passages of the *vitall spirits*) is that which *oppresseth the minde* it selfe, being peculiarly seated in her proper place. The verie selfe same thing may be said, concerning the *diuell* his *mentall possession*. For, the *diuell* himselfe (touching his *essentiall being*) doth nor *essentially enter* into the verie *essence* it selfe of the *possessed mans minde*, because, then there would be a *penetrating of spirituall dimensions*, and so, *two distinct substances should be (together and at once) in one and the selfe same place*, which were absurd to affirm, as was shewed before: but, the *diuell* (by his onely *effectuall power*) tormenting and tempting the *sensible parts* of man, doth, so mightily disorder the *sensitiue faculties*, and so maliciously forestall the true *notions* and passages to a sound *vnderstanding*, as euen the *minde* it selfe, it cannot but be maruellously distracted, during the whole terme of that his *tyrannicall dominion*.

Isidor. de sum.
beno, lib. 3.

Iohannes Fernus
in Mathem.,
lib. 2. cap. 8.
fol. 133.

Nich. Selneccer.
in Act. cap. 17.
fol. 234.

*Fumolitar vini observat
meatus spirituum vitellium
ergo Ebrius non potest uti
functionibus corporis*

Nich. Selneccer.
in Act. cap. 17.
fol. 234.

Iohannes Brom-
yard, in summa
predicat.
A. 18. act. 1.

The second Dialogue.

51

dominion. And this is all in effect, that I yet see or can say concerning the *dinels* his *mental possession*.

Philologus.

This *sir*, is enough I assure you, and that which doth satisfie me to the full: but what sayth *Lycanthropus* concerning this point?

Lycanthropus.

Howsoever you seeme to be satisfied, me thinke yet in all *reason*, that the *dinels* should haue *essentiallie* in some, a *mentall possession*.

Physiologus.

Sith you relie so much vpon *natural reason*, go to *Lycanthropus*, let me argue this point to the full?

Lycanthropus.

Take leaue, and argue as pleaseth your selfe.

Physiologus.

You remember (I hope) how Maister *Orthodoxus* hath sufficiently showed before, that *angels* and *dinels* are *substantiall* *vera vita* cap. 6. *creatures*, and not any *phantastical imaginations*, as was handled at large in our former *discourse* concerning that point.

Lycanthropus.

I remember it well: and doe truelie beleue the same to be so.

Physiologus.

Wel then, sith yow hold *spirites* and *dinels* for *substantiall creatures*: do now tel me whether you take them for *spiritual*, or *corporal substances*?

Lycanthropus.

I know not what *substances* they are, whether *spirituall* or *corporall*: *dinels* I am certain they be, verie pestilent *dinels*: yea, such dangerous *dinels* as vndoubtedly haue a *reall possession* in man.

Physiologus.

If you dare credit the *Scriptures*, I will tell you God willing, what *creatures* they are.

Lycanthropus.

I credit the *Scriptures*: or else it were shame.

Physiologus.

This then I moue vnto you for certaine, that *Angels* and *Dinels* are *Spirits by nature*: and *Angels by office*. That they are *Angustinus, in Psalm. 104 4.*

Andr. Hyperius
de method
Theol. lib. 2.
pag. 273.
Fulgent. in libro
de fide, ad Pe-
trum, cap. 3.
οὐκ ὅτι οὐκ
sunt: sed,
οὐκ ὅτι οὐκ.
Aug. ad Orosi-
um. Quest. 17.
Basil. in psal. 44.
Homil. II.

not creators, but creatures created by God. Neither did they all issue out of one, as all men by propagation were procreated from Adam: but were all ioyntly together, and foorthwith created. Neither is one in another (as in the trinitie, the father is in the sonne, and the holy Ghost in both) for then they should be of one and the selfe same substance: whereas they are onely of like substance, one to another. Albeit, they were created I confesse, in a most absolute estate of substance, but yet, onely created. For, there is not one of them an infant, a yong one, or an olde one: neither come they to perfection by little and little, or growe up by nutriment and exercise: but, do continually retaine that selfe same estate of substance which they euer enjoyed from their first creation. By this then you see what creatures they are.

Lycanthropus.

This prooues them essentiall creatures, which was prooued before: howeit, I haue nothing as yet, from the sacred Scriptures, concerning their peculiar substance.

Physiologus.

Daneu, in En-
chir. Aug.
cap. 6. fol. 202.
1. King. 22.
21. 22.
Marc. 5. 2. 8.
Math. 12. 43.
Luc. 11. 24.
Math. 12. 45.
Luc. 11. 26.
Eph. 2. 2.
and 6. 12.

Yes, I auouched them to be by nature, essentiall spirits. And this I say further, that Angels and diuels are immortall and spirituall substances. That they are so, it is apparant in sundrie places of scripture. I will saith the diuell, be a lying spirite in the mouth of Achab his prophets, Againe, Christ cast out an vncleane spirit. Againe, the vncleane spirit walketh through drie places. Againe, he taketh to him seuen other spirits. Againe, we wrestle not against flesh and blond, but against spirituall wickednesses, and so forth. All these, and sundrie such places doe demonstrate vnto vs the truth of this matter. Now then, I reason thus. The scriptures deliuer vnto vs, not corporall, but spirituall diuels: therefore, diuels are not corporall, but spirituall substances. I folow it thus. Bodies and spirits are opposed the one to the other: therefore they cannot possible be one and the same, for, as a bodie is not a spirit: so, neither is a spirit, a bodie, because a spirit hath not flesh and bones as a bodie hath.

Daneu, in En-
chir. August.
cap. 59 fol. 179.
Luc. 24. 39.

Lycanthropus.

This I hold for an infallible truth.

Physiologus.

You acknowledge (you say) the diuels to be spirituall substances. Well, goe to them, tell me whether you holde them
not

not likewise for *finite creatures*: and therefore also, *circumscribable and locall*:

Lycanthropus.

I doe: for none but God alone can be *infinite and incircumscribable*.

*Iul. Scaliger.
Exercitat. 359.
sect. 3.*

Physiologus.

Seeing you doe freely confesse the *diuels* to be *spiritual substances, finite, and locall*, before we come to speake of their possession or placing, doe tell me: whether you take not that *mans minde*, into the which (as you saie) he doth *really enter*, to be for the time of his present possession, the very *receptacle or place*, that *circumscribeth the diuell*: and, whether the *diuell* also himselfe (concerning his *essence*) be not for that time, *wholy*, and *substantially* comprehended therein?

*Greg. Magnus,
lib. 2, Moral.*

Lycanthropus.

Yes, the verie *minde* it selfe (for that present possession) must needs be the *receptacle* wherein the *diuell* is *wholie*, and *substantially* contened.

Philologus.

Fie, fie *Lycanthropus*, this is too too absurd. For by this meanes you make the *minde of a man* to be greater in *muchnes*, in *substance*, or *essentiall being*, then the *spirite of the diuell*: else, howe should the *diuell* be possible *comprehended therein*? sith that which is *lesse*, can at no hand *include or containe the greater*.

Lycanthropus.

Nay, that is no necessarie *sequel*: because, the *diuell* for that present, may *contract, diminish, or lessen his substantiall being*.

Physiologus.

This your imagined (*may do*) can *conclude no certaintie of doing at all*. Neither doe we *dispute* what the *diuell* either *may*, or is *able to doe*: but what *indeed*, and in *truth* he doth *truelie accomplish*. Howbeit, to vse fewe words in a long matter, and plaine termes in a doubtfull case, this I auouch for truth; that the *diuell* neither can *contract*, nor possibly may *diminish his substantiall being at all*. For, as he is a *spirituall creature, created for vengeance*: so hath he for that selfesame respect, an *essence and forme* especially proper vnto himselfe alone, yea, and the same so peculiarly appointed vnto him, as he himselfe cannot possibly *augment, diminish, or any waies alter the same*, but must needs be contented therewith, as with that which the *only*

Eccles. 39. 28.

The second Dialogue.

wise God hath in wisdom especially ordeined and assigned vnto him: yea, euen as *peculiarly*, as he hath appointed to euery of vs our *proper substances*, without any power at all to alter the same.

Lycanthropus.

Tush, let *mans mind* be what may be, whether bigger, or lesse in proportion then the *spirite* of the *diuel*, I passe not a pinne: this I constantlie hold, that the same is the verie *receptacle* or *place of abode* for the *diuel*, doring al the whole time of his *real possession*.

Physiologus.

Sith you wil needes haue *mans mind* the verie *habitable* or *place* for the *diuel* his *real possession*: go to then, tel me what *kind of place* you hold it to be? Whether do you take it to be a *common*, or *proper place*?

Lycanthropus.

What meane you by a *common place*?

Physiologus.

That, wherein *manie substances* are, or may be at one and the selfesame time. Such as is the *heauen*, the *earth*, a *temple*, an *house* and such like: al which may truelie be saied to be *common places*, for that, *manie substances* may ioyntlie be placed in them al at once. As for example. *Some thing* may truely be saied to be contained within the *celestiall firmament*, because it is in the *fier*: in the *fier*, because it is in the *ayre*: and in the *ayre* also, because it is in the *earth*. For, al and euery of these, at one and the selfesame time are ioyntlie comprehended with in the *firmament*, or *cope* of *heauen*.

Lycanthropus.

Then, I doe hold *mans mind* for no *common*; but, the *diuel* his *peculiar place of abode* for the present.

Physiologus.

If you hold *mans mind* for the *diuel* his *peculiar place*, then
 Greg. Magnus, must his said *mind* be able, absolutelie and fully to *circumscribe*
 lib. 2. Moral. the *diuel* his *essential being*. For, a *place* is the *circumscription* of an
essential substance. And, by this you may plainelie perceiue,
 how (at vnwares) you are grossely ouertake with that palpable
 absurditie, which *Phylologus* (not long since) enforced vpon
 you. Namelie, that the *mind of man* (it being as you fallsie sup-
 pose, the *peculiar place of the diuel*) must necessarilie (if so we
 may

may speake) be larger in muchnes and proportion, then the spirite of the diuel. For, howsoeuer, neither spirites nor diuels (they being no corporal substances stretched out by Dimensions, or by anie massie huge matter) may truely be said to be in a place commensuratiue, or dimensiue: notwithstanding al this, both spirites and diuels (they being finite and circumscribable substances) may truelie be said to be in a place definitiue, or determinatiue. Spirites therefore and diuels, being (as your selfe doth suppose) definitiue, (though not dimensiue) in the possessed mans mind: his said mind (concerning the essential being thereof) must determinately and definitiue exceede in proportion and muchnes, the spirit of the diuell. Howbeit, sith (in anie case) you will needes make the possessed mans mind, the peculiar place of the diuel for the present: do tel me I pray you, Whether you accompt his said mind, to be a verie corporal, or onelie an imaginarie place?

Daneus, in
Enchir. Aug.
cap. 57. fol. 193.

Lycanthropus.

Euen, a verie corporal place for the present.

Physiologus.

If you accompt the possessed mans mind, a verie corporal place of the diuel: the diuel then him selfe, he must needes be a moueable bodie: because, a corporal place is that wherein a moueable bodie both moueth, and ceaseth to moue. Howbeit, the diuel (you haue heard) he is onelie a spiritual essence, and no moueable body: and therefore, it is very absurde you should affirme the possessed mans mind to be a corporal place for the diuel. And, that (which is much more absurd) the possessed mans mind is selfe (it being properlie in perpetual motion) should (by this meanes) be made also an immoueable bodie: sith it is one special condition of a corporal place, to be of it selfe immoueable. Because, a corporal place is none other thing els, but the interiour superficies of a bodie, containing the thing placed therein: and the superficies is anelie an accident in the predicament of quantitie. Howbeit accidents (we know) they are not moued of them selues, or by their proper motion: but onlie by accident. I meane, by the motion of some other: namely, by that selfesame subiected moueable bodie, whereunto it is peculiarly and properly inherent. Otherwaies, if a corporal place should (by any locall motion) be moued of it selfe, then, of that selfesame moueable place, there must needes be another place: because, whatsoever is moued of it selfe, the same is moued.

Zanchius in
Eph. cap. 4. 10.
pag. 273.
Augustinus.

Quicquid per se
mouetur: in loco
mouetur.

*Progressus in
infinitum.*

ned in a place. And so, by consequence, there would be a progresse in endlesnes: which thing euen nature it selfe doth abhorre. By all the premises then, you may plainly perceiue how grosse and absurd a thing it is, for your selfe to auouch that the possessed mans mind should be for the present, the corporall place of the diuel: and therefore, you are necessarily enforced to make it an imaginarie place, or no place at all.

Lycanthropus.

What meane you by an *imaginarie place*?

Physiologus.

That selfesame receptacle, wherein any thing is understood to be imaginarily or spirituallly, and not dimensionally or corporally. As for example: Angels, spirits, diuels, soules seperate from bodies, as also immateriall accidents: all these we imagine to be in a place, whereas yet, they occupie no corporall place, neither doe they supplie or fulfill any place at all.

Lycanthropus.

An *imaginarie place* then, I perceiue by your speech, is (in deed and in truth) *no place at all*. Nay sir, I may at no hande auouch the possessed mans minde to be but an *imaginarie place of the diuell*: for, so should I vtterly ouerthrow his *reall*, and *substantiall being in man*.

Physiologus.

And yet, euen *such a place* you must assigne him you see, concerning his *reall possession in man*, or *no place at all*. For, besides those *corporall places* which we handled euen now, there is *ordinarie* and *naturally no place* to be found.

Lycanthropus.

Why then do the *scriptures* auouch in *plaine termes*, that, *the diuell entreteth and dwelleth in man*: if he haue in man, *no substantiall or reall possession*?

Physiologus.

The meaning of those *termes* woulde be easily vnderstood, if you were once thoroughly acquainted with that *ordinarie doctrine* which respecteth those *three manner of waies* whereby any thing is saide to be in a place.

Lycanthropus.

What *manner of waies* are those?

Physiologus.

First, *the manner of corporall substances, is to be in a place*
circum-

circumscriptively, commensuratively, dimensionally, or locally: that is, even so, and in such sort, as the interior superficies, or parts of the place containing, doe yeeld place to the magnitude, or exterior parts of the thing placed therein. Secondly, the manner of spiritual substances, is to be in a place imaginarily, determinately, or definitively. For, although spiritual essences are no corporall matters stretched out by dimensions: yet notwithstanding (being finite and circumscriptible substances) they may determinately or definitively, and by propriety of substance, be saide to be so in a place, as, for that selfesame instant they cannot possibly be said to be any where else. Because, one finite substance situate in sundrie and diuers places at once: cannot be one and the same. Thirdly, and lastly, the maner of God his being alone, is to be in euery place indefinitely, repletively, or replenishingly. Both, because his almightie power is euery where effectually working: and for that also his diuine essence or substance is at all times, and for euer, in euery place present. Now then, by all the premisses you may plainly perceiue, after what maner of sort the diuel (if any at all) hath a possession or place in man. Not circumscriptively, commensuratively, dimensionally, nor locally: for, that manner of placing appertaineth especially to corporall substances, and the diuell hath onely a spiritual essence. Neither yet indefinitely, repletively, or replenishingly: for that, manner of placing doth properly and peculiarly belong vnto God, who is onely of an infinite and incomprehensible being, whereas the diuell is a finite and circumscriptible creature. And therefore the diuell himselfe (consisting of a circumscriptible and finite substance) must needes be but determinately or definitively in one only place at once: and so, by consequence must haue onely an imaginarie possession, or place in man, and not any substantiall possession in him at all.

Physiologus.

Lycanthropus? so farre as I can perceiue, this our conceited opinion concerning the supposed mentall possession of diuels, will fall flat to the ground.

Lycanthropus.

I feare me euen so. Howbeit, good master *Orthodoxus*, let me aske you this question. If it be true indeed, that diuels do not essentially enter into the possessed mens mindes: howe then shoulde they possibly hurt them?

Ortho-

*Otho Casman.
Angelographia
pars. 1. cap. 7.
Quest. 2.*

*Daneus. in
Enchir. Aug.
cap. 57. fol. 193.
Aug. de spiritu,
& anima,
cap. 18.*

Orthodoxus.

I will answer this question, by asking you another thus. If it be certainly true, that *good Angels* doe not essentially enter into godly mens mindes; how then should they possiblie helpe them?

Lycantropus.

I know not what to answer I assure you.

Orthodoxus.

Hortus sanita-
tistract. de A-
nimal. cap. 49.

Hebr. I. 14.

Gen. I 8. 2.

Gen. 22. 11.

Gen. 28. 12.

Exod. 12. 23.

Luc. 1. 26.

Psal. 7. 9.

Act. 1. 24.

Act. 17. 18.

I thinke euen so: and yet the reason of both, is one, and the same. For howsoeuer the good and euill Angels, doe propound to themselves quite contrarie endes in all their operations: yet, their manner of working is alwaies alike. Namely, whether they helpe vs, or hurt vs, they doe euermore worke after an inuisible, insensible, and spirituall manner. Now then, that good Angels doe vndoubtedly helpe men, it is apparantly euident: For they are all ministring spirits: sent forth for their sakes who shall bee heires of saluation. That Abraham, Isuak, Iacob, Israel, the virgin Marie, and many others were sundrie waies succoured by Angels, the scriptures record: but, that the Angels entred substantially into the mindes of any one whom they helped, is no where to be found. Neither is it to be doubted at all, but that the Lord God as largely imploiethe the ministerie of good Angels in comforting the godly, by the manifestation of his mercies: as he vseth the ministerie of euill Angels in afflicting the vngodly, by the declaration of his iustice. And yet can it not be found throughout all the whole Bible, that the Lord euer helped any one of the godly, by the ministerie of his good Angels essentially entring into their mindes: and therefore it were meere madnes to imagine that he should afflict anie the vngodlie, by the ministerie of euill Angels, really and substantially inherent in their mindes. Verie true it is, that the almightie creatour of spirits, he being onely of power to penetrate the spirits of men and of Angels, can, and doth himselfe, inwardly comfort the godlie, euen in that selfesame eternall loue wherewith he created them all, and in whom alone they do line, mooue, and haue also their being: but that therefore, any his Angels should be also inuested with such an absolute internall power of helping or hurting, through an essentiall entring into the verie harts and mindes of his people, that may iustly be doubted, the same being no where reuealed vnto vs throughout the scriptures.

Lycan-

Lycanthropus.

Yes, *Augustine* verie flatlie affirmeth that the good Angels of God (so oft as they are willing to help and to comfort the godlie) they do essentiallie mingle them selues with their minds. And, this also he proueth from *Zacharie*, saying, the Angel that spake in me. Which argueth plainelie, that, the good Angel was reallie in *Zacharie*: els, how should he speake in him at al?

Orthodoxus.

Augustine he affirmeth no such thing for certeine: but one-lie supposeth it so. Whereupon it is euident, that, this your affirmation, being builded vpon bare supposals, supposeth no certaintie in that which you say. And as for the place of *zacharie*, your *Augustine* I assure you, he doth ouer curiously vnfold the perspicuous manner of speaking among the Hebrews them selues: who eftsoones for, *אני* that is to say in me, do translate it *meum*, or *ad me*: that is, *with me*, or *to me*. And therefore, for the Angel that spake in me, they read it thus, the Angel that spake with me, or to me. Howbeit, ignorance in the Hebrew tongue, hath caused manie of the old fathers verie fowlie to erre, and to decline from the true sence of the scriptures.

Lycanthropus.

If it be in the original, thus, the Angel that spake in me: Why translate you it thus, the Angel that spake with me, or to me?

Orthodoxus.

Because, as wel the elegancy, as the propriety of the language it selfe must be duly respected. Although yet, such a prouident respect must be vsed in both, as the true sence and purpose of the place (according to the proportion of faith) be warrelie and wiselie obserued. Otherwise, if you so stricktly relie on the letter, how then vnderstand you the Apostle Paul, speaking thus: you seeke experience of Christ, that speaketh in mee. Dare you auouch that Christ spake euer essentiallie in the person of Paul? Or, spake he not rather ministeriallie in him? And therefore, whereas the Apostle saith, you seeke experience of Christ who speaketh in me: that must be expounded thus, of Christ, who speaketh by me, or thorough me. So then, by this you may plainelie perceiue, that, *Augustine* (from that place of *Zacharie*,) hath litle or no helpe to support your idle supposal. And, to the end you may the better consider how authentically he auoucheth that vncertain conceit: it shall not be amisse

Aug. in Genes.
ad literam,
lib. 8. cap. 25.
Aug. libro de
anima & spi-
ritu, cap. 23.
& 25.

to answer *Augustine*, by *Augustine* himselfe, both in the very same booke and else where besides. Wherein he flatly affirmeth, that, *the angels do outwardly helpe vs by certaine visible apparitions or sights which they propose & offer before our eies*. Those selfesame apparitions hauing not onely an apt resemblance of naturall bodies: but which also are subiected vnder their *Angelicall auctoritie* and power. Thus then, *Augustine* (you see) is so variable in himselfe concerning this point: as, no certaintie can be concluded of that which he speakes.

Lycanthropus.

By this one *shift* you may easily shift ouer what truth soeuer the holy fathers affirme.

Orthodoxus.

Daneus in
Enchir.
August. cap. 59.
fol. 200.
Cyprian, in
prologo super
sermon.

Wisd. 11. 17.

I neuer yet sought to shake of any truth by *shifts*. Neither doe I preiudice *Augustine*, or any of the fathers, by viewing, and reiecting their variable opinions: for so *Augustine* (in his latter *Retractions*) oft times reiecteth himselfe. And, howsoeuer *Augustine*, or your selfe doe dreame in this point, very certaine I am (as was shewed before) that *the good Angels of God* (in their orderly execution of any peculiar office appointed by God) were neuer essentially mingled with the minds of the godly. No verely, but, in all their ambassages they doe, either manifest themselves by seeing and hearing, or, assist vs eftsoues by some other sensible meanes: howbeit, they at no hand do helpe vs by any reall commixture of their proper substances together with ours. No, that God of order, who ordereth all things in number, in waight, and in measure, hauing decreed no such course at all: would at no hand permit such confusion of substances, nor endure such shamefull disorder among anie his creatures in heauen, or in earth.

Lycanthropus.

Tell me then, by what meanes they do hurt men?

Orthodoxus.

Eph. 2. 2.
1. King. 22. 21.
1. Chro. 21. 1.
2. Thes. 2. 9. 10.
Reuel. 16. 14.
2. Cor. 12. 8.
Luc. 22. 31.
1. Pet. 5. 8.
2. Cor. 2. 11.

Not by any essentiall possession, or reall commixture of themselves with mens mindes: but, by that selfesame effectuall power, which euen now worketh mightily in the disobedient children. By the efficacie also of which working power, they become lying spirits in the mouthes of false prophets: they worke lying woonders, in all deceineablenes of vnrigheteousnes: they buffet mens mindes with fearefull tentations: they endeouour to siste, and to winnowe

mens

ment soules as men winnow wheate : they circumuent them with wiles : they make men uncleane : they possesse them by deafenes, they strike them with blindenes : they subdue them through dumbnes : they ouercome them by lamentesse : yea, and euen binde them as it were with diseases, a long time together. Brieftie, the diuel hauing power ouer death, by the efficacie of that power, he doth vex and torment men within, and without; compassing ouer the earth; & running like a ramping & roaring lyon, continually about to deuoure. *Lycañthropus.*

*Math. 12. 43.
Luc. 11. 26.
Marc. 9. 25.
Math. 12. 22.
Math. 9. 32.
Iob. 2. 7. 8.
Act. 3. 2.
Luc. 13. 16.
Heb. 2. 4.
Iob. 1. 7. & 2. 2.
1. Pet. 5. 8.*

Yea, but how should they possible either hurt or deuoure; hauing in men no reall possession?

Orthodoxus.

You do ouer-grossly conceiue of the matter; and with as good reason might aske me, howe an *enemie* should possible hurt the *captaine* which keepeth an *hold*: he hauing in the saide *captaine*, no reall possession? Howbeit, this (we thinke) you might know by experience, that, notwithstanding the want of reall possession, the *enemie* may many waies hurt the said *captaine*: as, by giuing him *bribes* to betray the *hold*: by *assaulting*, by *battring*, by *vndermyning*, by *pyning*, by *wounding*, yea, and by *slaying* some of his *souldiers* before his face. All these, and many moe annoiances, the *enemie* may offer the *captaine*, though not essentially inherent in the *captaine* himselfe: yea, and by the dispatching of these, he cannot choofe but *vexe* and torment the *captaine* himselfe, euen as if he had really and substantially possessed his person. After the selfe-same maner dealeth *Satan*, with such as he is said to possesse. For, albeit he doth not substantially enter into the possessed mans minde, which is as it were a *grand-captaine* ouer the bodie: yet for all this, the *diuell*, that sworne aduersarie of man, by deuising, procuring, applying, and by ministring many strange sicknesses, diseases, and deathes to the *bodie*, he doth no lesse violently *vexe* and torment the *minde* it selfe, then if he were essentially entred therein. Yea, and all these the forenamed annoiances he effecteth at his owne will and pleasure. Partly, for that he is of long experience in mischief; hauing bin a *prauiner* therein, from the beginning of the world. Partly thorough a more easie maner of knowing things, he being very sharpe sighted, & thoroughly acute: not needing those meanes which earthlie men neede, to vnderstand, and to find forth the

natures,

*August. de diuinitat. demonum.
Aug. de ciuit. Dei, lib. 9. cap. 22.*

natures, effects, and causes of things. And partlie also, by reason of the excellencie of their proper nature, they being most speedelie caried from place to place: being of infinite power in comparison of vs: and being also of such an exquisite knowledge, as, eftsoones they vndertake (by obseruing euents, and by conferring of causes) to coniecture the timelie successe of manie their mischeiuous enterprises. By al the premisses then, it is verie apparant, that the *diuel*, he hath such an effectuell power permitted vnto him, as he needes not *essentially* enter mans *mind*, to accomplish any his *diuinish* enterprises.

Lycanthropus.

If *diuels* enter not *essentially* into the possessed mans *mind*: how should they possible encline, or bow his saied mind to their purpose?

Orthodoxus.

Touching the enclining of *mindes*, if we speake herein according to truth, God alone is properlie said to worke in the *minds* of men, and to encline their *wils* which waies he please: although yet, *spirites* and *diuels*, they may also be considered as *helpers* herein, howbeit such helpers no doubt, as doe rather moue by *external reasons*, then encline at al by *internal actions*.

1. King, 22. 21.

1. Chro. 21. 1.

And euen so, the lying *spirite*, in the mouth of *Ahab* his prophets: was after a sort, an *helper* to God. Concerning therefore the enclining of *minds*, we must here distinguish betweene the *interiour efficient*, who onlie is God: and the *exteriour agent*, namely, *spirites* and *diuels*. Againe, the meanes whereby the *exteriour agent* doth worke, is twofold. The first is the *external object* of the *mind*, it being apprehended of the vnderstanding for good, and effectuellie offered also vnto the *wil*. For, euerie *facultie* of the *mind*, is especiallie moued by his proper *object*: not only offered, but apprehended also effectually. The other *external* meanes enclining the *mind*, is seated in those *affections* and *passions* that are placed in the *sensitiue appetite*, namely, *lust*, *anger*, *loue*, and such like, by which also, the *wil* (after a sort) is inclined to something. Now then, *spirites* and *diuels* they are able by *external objects*, to stirre vp *affections* and *passions* in the *sensitiue appetite*. Howbeit, not *simple* and absolutelie as God, who is said to haue *the hearts of kings in his hand*, and who also is able alone, to encline mans *wil* effectuellie, to whatsoeuer he please: but, *after a sort*, and so far forth also, as they by *external reasons*

Non simpliciter.
Pro. 21. 1.

Secundum
quid.

The second Dialogue.

63

reasons are able (like *councillours*) to perswade the *wil* vnto something. For, they cannot possiblie *compel* the *wil*, the same (by nature) reiecting al maner of *compulsion*: although yet, (by perswading and alluring) they may (after a sort) be saied to encline and to moue the *mind*. Now then this their enclining, you see it consists not in anie *essentiall possession*, but onely in an *effectuall operation*, whereof we wil discourse to the ful, when we come to entreate of *actual possession*. In the meane time, do now cease for shame to auouch any longer the *mental possession of diuels*.

Lycanthropus.

Wel sir, howfoeuer you denie the *mental possession of diuels*: I doubt not but they may haue a *corporall possession* in men?

Orthodoxus.

This point will require a large *discourse*. And therefore let vs here giue ouer a time till after our *supper*: and then (if you please) we will conferre thereof for an hower or two.

Physiologus.

Your *motion* is good: and we willingly yeeld.

Orthodoxus.

Then let vs in Gods name, arise and depart, to my house to a *schollers* repast.

Philologus.

The Lord be blessed, for that which he sends.

Lycanthropus.

We will willingly attend vpon you.

The end of the second Dialogue.



The third Dialogue.

THE ARGUMENT.

Whether Spirits and Diuels do essentially enter into the possessed mans bodie? And whether, for that purpose, they haue peculiar to themselves, true naturall bodies?

The speakers names.

{	PHILOLOGVS.	{	PHYSIOLOGVS.
	LYCANTHROPVS.		ORTHODOXVS.
	PNEVMATOMACHVS.		EXORCISTES.

Orthodoxus.

HAuing seated our selues in order, I would very willingly know what it is that *Lycanthropus* requireth concerning the corporall possession of diuels.

Physiologus.

Good sir, he is old enough to expresse his owne minde: let him therefore speake for himselfe.

Lycanthropus.

Yea sir, I am of age I hope, to tell my owne tale: howsoeuer, I meane not to make you my *Proctor*.

Physiologus.

If you would, I were like to speake verie sparingly in so badde a *cause*; vnlesse you could haply corrupt my conscience with a left-handed *bribe*.

Lycanthropus.

Howsoeuer your selfe may haply stand in some neede of a *proctorly bribe*: my *cause*, it standes in no neede of *bribe-pursing Proctor*.

Orthodoxus.

I like not these girding quippes: for howsoeuer they demonstrate some sharpnesse of witte: they argue much want of a charitable patience. Besides that, they are nothing to the purpose we come for: and therefore good *Lycanthropus*, goe directly to worke, and tell me what you desire to know, concerning the corporall possession of *spirits* and *diuels*.

Lycanthropus.

My desire is to know, whether *spirits* and *diuels* do essentially enter into the *bodies* of men?

Ortho-

Orthodoxus.

For answer hereunto, it shall not be greatly amisse, first, to shew what the *corporall* possession of *diuels* is supposed to be : and then next, to declare mine owne *opinion* concerning that point.

Lycanthropus.

What I pray you, is the *corporall* possession ?

Orthodoxus.

It is that whereby the *diuell* is supposed of some, even *really* and *essentially* to enter into, and substantially, and *inherently* to dwell in the possessed mans *bodie* : during the whole terme of that his tyrannicall dominion ouer the man, whom he, *forreally*, and *personally* possesseth.

Lycanthropus.

This supposed possession of *diuels*, I suppose is vndoubtedly sound: but what is your owne opinion concerning this point.

Orthodoxus.

My opinion is this : namely, that the *diuels* neuer had anie such *reall* possession in men : but onely an *actuell* possession.

Lycanthropus.

Conclude you then, that the *diuels* haue in men, no *corporall* possession at all ?

Orthodoxus.

If by *corporall* possession, you doe meane, that the *diuels* *essentially* enter into, and *inherently* dwell in the possessed mans *bodie* : I see then, no reason at all, but, that I may boldly conclude it. Neither do I perceiue, how your selfe should euer be able to contradict the infallible truth thereof. For verie certaine I am, that no such *essentiall* possession ; is any where extant in all the *Bible*.

Lycanthropus.

Oh, yes sir, in euery place of the *Bible* almost, especially there, where those matters are handled : it is said, the *diuels* *entred into them* : that they *enter in, and dwell there* : that Christ *Math. 12. 45.*
charged the diuell to come out of the childe, and to enter no more *Marc. 9. 25.*
into him and so foorth. All which places doe plainly demonstrate, that the *diuels* haue *really*, a *corporall* possession in men at the least.

Orthodoxus.

I see no such matter, demonstrated frō any of those places.

F

Lycan-

The third Dialogue.

Lycanthropus.

Marc. 9. 25.
 καὶ μετέβη εἰς
 αὐτόν.

No doe? What I pray you can be more plaine then this? come out, and enter no more into him. Is there not a most plaine opposition betweene *entring into*: and *going out from*? And, are not the words in the *originall*: and *enter no more into him*? What can be more plaine I beseech you?

Orthodoxus.

Reuel. 3. 20.
 καὶ ἐστὲν ὁ πύ-
 λαις ὡς αὐ-
 τῶν.

τότε ἐστῆλθεν
 εἰς ἐκκλῆσον ὁ
 σατανᾶς.
 Joh. 13. 27.

Joh. 13. 2.
 βεβλῆκός τις.

That there is an apparant opposition betweene *entring into*, and *going out from*, I freely confesse, the words also in the *originall* I plainly approue: although yet, I graunt from thence no *reall* possession. Else, how vnderstand you this place in the *Apocalypse*: where the Lord saith, and I will enter in vnto him. What now? because the *holy Ghost* there vseth the verie selfesame word of *entring into*: must we therefore thus grossely imagine, that the Lord God, he also *essentially* entreteth into the harts of so many as open vnto him by faith and repentance? that were too too absurde. Also, where it is said, that, after *Judas* receiued the soppe, then Satan entred into him. Albeit, the verie selfesame word of *entring into*, be vsed here also, yet may we at no hand conclude, that therefore, the *diuell* had in him an *essential* possession: no, for the *holy Ghost* else where doth otherwaies expound himselfe, saying, that the *diuell* had now *darted*, or *thrust into Judas his hart to betray his master.* Making the *entring* of the *diuell* into *Judas* his hart, to be nothing else but a *suggesting*, or a *thrusting* of the entended *treason* into him, as was shewed before. Whereupon, it is verie apparant you see, that, this *going out*, and this *entring in* of the *diuell*, may not so grossely be vnderstood of any *real* or *substantiall* possession: but onely of an *effectual*, and *powerful operation.*

Lycanthropus.

Math. 12. 45.
 καὶ ἐσελθόντα
 κατοικεῖ ἐκεῖ.

Nay sir by your patience there is more to be vnderstoode therein; then onely an *effectual operation.* For, the *Euangelist* saith thus: and, entring in, they do dwell there. Now then, *dwelling* in a place; you know it doth not onely presuppose an *essentiall entrance* into that selfesame place: but, concludeth withall, a *real possession* there, where the partie possessing doth *really inhabit.*

Orthodoxus.

Howsoeuer you insist vpon the bare words of *entring*, and *dwelling*: yet, no *real possession*, but onely, an *effectual operation* must

must be vnderstood thereby. Otherwaies, what thinke you of this place, where our Saviour saith. *If any man loue me, he wil keepe my word, and my father will loue him: and we wil come vnto him, and dwel with him.* Now then, to vse your owne reason, dwelling in a place you know, it doth not onely presuppose an essentiall entrance into that selfesame place: but concludeth withall, a real possession there, where the partie possessing doth really inhabite. And so, by consequence, if we strictly tye our selues vnto words: then, the father, and the sonne both do really and essentially inhabite in the harts of so many as obserue the word, which, how absurd it is to auouch, your selfe may consider. Besides that, if you so strictly doe tye your selfe to the obseruation of words: how vnderstand you this scripture? *The good Spirit of the Lord departed from Saul: and, an euil Spirit of the Lord came vpon him.* Would you haue vs to imagine from hence: that king *Saul* himselfe was really posselt with an euill spirit, or a diuel?

Lycanthropus.

Yea, what other thing else?

Orthodoxus.

Then may we by the same reason conclude, that *Saul* also before that time, was really posselt with the good spirit of God. For, when *Samuel* annointed him king it was said in like sort, that *the spirit of the Lord should come vpon him*: Againe, that *the spirit of the Lord it came vpon Saul*. Yea, then may we likewise conclude that *Dauid* also himselfe, he was really posselt with the good spirit of God: for it is said, that after *Dauid* was annointed, the spirit of the Lord came vpon him. Now then, tell me I pray you, whether you thinke that *Saul* and *Dauid* were really posselt with the good spirit of God: and that the spirit did essentially enter into them?

Lycanthropus.

I vnderstand it euen so, I assure you.

Orthodoxus.

Why man (besides the absurditie arising thence) the verie letter it selfe importeth a quite contrarie sence to that which you seeme to insert. For, the wordes of the text are not thus, *the spirit of the Lord entred into them*: but, *the spirit of the Lord came vpon them both*. Howbeit, whether it had beene, the spirit of the Lord entred into them, or came vpon

צלח
Infilmit,
arripiebat,
requieuit,
irruens,
prosperauit.

Iohannes Aue-
narius.
Lexic. Hebraic.

Gen 14.56.
חלח

Psalms 1.3.
יצליח

Psalms 25.4.
צלח

Ierem. 12.1.
צלחה

on them, it is al one in effect: and may in no wise, be vnderstood of anie *essential* possession, but of an *effectual* operation of that spirit of God, whether *good* or *evil*. For, in euerie of those places, the word, in the *original*, is *tsalac*. Which *Ierome* translates, *leaped upon them*: *Lyra*, he hath, *entred forcible upon them*: *Pagnine*, he hath, *rested upon them*: *Tremelius*, he hath, *rushing upon them*: *Montanus*, he hath, *prospered upon them*. None of al these, howsoever they differ in termes: they dreame not you see, of anie *real* possession at al. Yea, and the word *tsalac* also it selfe (if we respect the native signification) is properlie to be translated thus. The spirit of the Lord *preuailed*, had *prosperous* *successes*, did *happellie* *proceede*, or *prospered* *greatlie* in *Saul*, and in *Dauid*: al which, hath relation to the *efficacie*, and not to the *essence* of the spirit at all. Otherwise, if notwithstanding al this, your selfe wil needes vnderstand in that place an *essential* entrance, or *real* possession: the grosse absurditie thereof may more plainlie appeare, by the conference of this one, with some other places of *scripture*, where the selfesame word is also in vse. As first, where *Eleazar* saith vnto *Laban*, hinder you me not: sith the Lord hath *prospered* my iourney. Would you expound it thus, hinder me not: sith the Lord hath caused my iorney, verie *really*, and *essentially* to enter into me? Againe, where it is said, that whatsoever the godlie man doth it shall *prosper*. Should we translate it thus: the godly mens waies shal *substantiallie* enter into him. Againe, where the holie ghost saith vnto *Salomon*, *prosper thou with thy glorie*. Should we expound it thus: let thy glorie *substantiallie* and *reallie* *possesse* thy person. Briefly, where *Ieremie* complaineth thus, *why doe the waies of the wicked prosper*: must we imagine, that the waies of the wicked doe enter *essentiallie* into their bodies and soules? that were to to absurd. And yet, in such a strict tying of our selues to the word we may (by as good reason) enterprete these places thus, as those other of *Saul* and of *Dauid*: the holie ghost vsing especially in euery of them al, but one and the selfesame word.

Exorcistes.

If the *scriptures* be so intricate concerning these pointes: what waies were we best to take for the vnderstanding of them aright?

Orthodoxus.

You must not be haled hedlong an end with an inueterate opinion,

opinion, receiued hand ouer head, from hand to hand, without further search or due trial of the trueth of the matter: but, must verie hartelie pray, and most conscionablie depend vpon the holie *spirit* of *God*, for a true vnderstanding and wisdom herein. For, seeing the proper nature of *spirites* and *diuels*, is not (in the sacred *scriptures*) so exactly & so plainly set downe, as that thereby we may certainly know them euen as they are in their *proper and essential being*: we must therefore, most humbly endeouour our selues, very faithfully to imbrace, and constantlie to beleue the true sence of the *scriptures* concerning these points: yea, euen in such simple sort as the holy *spirit* of *God*, who is the *Lord* of all *spirites*, hath set downe the same. Alwaies remembring this; that *spirites* and *diuels*, they are in the *scriptures* euermore spoken of, as of *spiritual substances*: howsoeuer, for the onelie helpe of our slender capacities, they be sometimes more grosslie expressed by *parables* and *metaphors*, and, in a more *sensible* or corporal manner then otherwise they are in themselves. And therefore, whereas it is said, *Nomb. 24. 2.* that the *spirit* of the *Lord* came vpon *Balaam*, *Othniel*, *Gideon*, *Iphthah*, *Sampson*, *Saul*, *Dauid*, *Azariab*, *Ezechiel* and others. *Iudg. 3. 10.* *Iudg. 10. 34.* *Iudg. 11. 29.* *Iudg. 14. 6.* *1. Sam. 10. 6.* *1. Sam. 16. 14.* *1. Sam. 16. 13.* *2. Chro. 15. 1.* *Ezech. 11. 5.* *Nomb. 11. 17. 25.* *2. King. 2. 9.* *Nomb. 14. 24.* *Dan. 5. 11. 12.* Moreouer, where it is said, that the *Lord* seperated the *spirite* of *Moses*, and put it vpon the seuentie *Elders*: againe, that the *spirit* of *Eliab* was double vpon *Elisha*: that *Caleb* had a *spirit* farre differing from the rest of the *Israelites*: and that *Daniel*, he had a more excellent *spirite* then all the rest: yet, that selfesame entrance into, that resting vpon, that multiplying, that doubling, and that excellencie of the *spirit* is not to be vnderstood of any real, or essential possession; but of an effectual and powerful operation of that selfesame *spirit*, concerning the speciall worke for which it was sent. So as, although the *spirites* of the *Lord* (whether good or euil) are said to be giuen by proportion and number: yet, not the substance or quantitie, but the condicion or qualitie of the *spirit* it selfe must be alwaies presupposed and ment thereby, which is a point that I would haue you especially to consider throughout our whole conference concerning *spirites* and *diuels*.

Lycanthropus.

This I confesse is a verie good caution concerning the condition, qualitie, and operation of *spirits*. Howbeit for any thing hetherto heard, I can at no hand be perswaded; but that the

diuell (albeit mans *minde* be free) doth *really* and *essentiallie* enter into the possessed mans *bodie*.

Physiologus.

Goe to, imagine that this your supposall were euerie waie sound; and then do tell me withall, what the *diuell* doth in the possessed mans *bodie*.

Lycanthropus.

What doth he there? verie vntowardly I warrant you: for, euen in that selfesame *bodie*, and by the helpe of that *body* he doth effectually accomplish and execute those his preposterous *actions*,

Physiologus.

Preposterous *actions* indeed: for the *diuell* to appropriate to himselfe, the peculiar *organon* of the possessed mans *soule*. Do you imagine, the *Lord* euer propounded any such end to himselfe in the creation of *bodies*? Or do you suppose the *Lord* euer granted so large a *commission*: or, that the *diuell* himselfe euer receiued such an absolute power concerning the *bodies* of men? But, go to, what becomes of the *soule* or spirit, all the while the *diuell* himselfe is *really* inherent in the possessed mans *bodie*? Remaines the *soule* still in that *bodie* as in her proper habitation appointed of *God*, till the day of her vtter dissolution by death? Or, is it for the whole time of the *diuell* his being in that *bodie*, vtterly exiled & thrust out from the same?

Lycanthropus.

Naie, the *soule* is not euen then, secluded or shut out from the *bodie* at al, but continueth and lieth therein like a subdued *prisoner*, fast bound hand and foote: yeelding ouer to the *diuel* (for that present) his whole interest concerning the *bodie*, and endureth perforce his inexorable, and tyrannous crueltie.

Physiologus.

But, tell me I pray you, is not the *soule* or the *minde* of a man an *incorporall* substance, or a *spirit* equally diffused and spread throughout the whole *bodie*, and euerie part thereof according to *powers* and proportion not *Arithmetically*, but *Geometrically*: so as all the members of the *bodie* it selfe doth effectually fulfill their peculiar offices accordingly. They being the proper *instruments* of that selfesame *minde* or *spirituall substance*, furthering freely the *organically* operation thereof, and executing readily whatsoever the *minde* shall giue them

in charge? And that therefore, this selfesame *bodie*, being thus vtterly depriued (as you say) for the present, of the *soules* or-
ganicall operation, is in effect, but dead to the *soule*: because
wherefoeuer is an vtter priuation of the *soules* operations,
concerning the *bodie*, there, the life of that man is for the pre-
sent *dissolued*. Hold you all this for a truth?

Lycanthropus.

Yea, I may not denie any part thereof.

Physiologus.

Seeing then you doe flatly conclude, that the *minde* or spi-
rit of man is the first substantiall *forme* or *action* in a liuing
bodie, and the originall or primarie *cause* of all effects whatso-
euer performed duly therein, as being that onlie whereby we
doe liue, perceiue, desire, are moued in place, and doe also
vnderstand: how is it possible, that the *soule* or mind of a man,
being naturally in perpetuall *motion*, should at any time lie
idle in her *bodie*, it being the proper *Organon* of the *soule*, pecu-
liarly appointed vnto it by *God*, yea, euen vnto the very disso-
lution thereof? Or, how should the said *soule* or *minde* lie
bound like a *prisoner*, in her proper *bodie*: and not execute
effectually those selfesame *operations* and powers, which are
peculiarly appropriated vnto it for the special seruice of that
selfesame *bodie*?

Lycanthropus.

What meane you by the proper *operations* of the *soule* or
minde?

Physiologus.

I vnderstand thereby, all those peculiar *actions* which doe
necessarily succcede the *powers* of the *minde*, as proper effects
peculiarly appertaining vnto it. Otherwaies, this peculiar
power of the *minde* (it being a meane betweene the *substance*
and *operations* of the *minde*, are the only *efficient cause* of the
said *mindes operations*) should be vtterly in vaine, and to no
purpose at all; vnles the peculiar *effects* of that selfesame *power*,
did vndoubtedly, and immediatly succcede the same. How-
beit, these selfesame *effects* cannot possibly succcede the saide
power of the *minde*: so long at the least, as the *Diuel* himselfe
(really possessing the *bodie*) doth wholly and absolutely take
vp the said *bodie* with the *members* thereof, to accomplish his
mischieuous purposes. As for example, all the *operations* of the

minde, are either *organical*, or *animal*. The *organical operations*, they are those feuerall *actions* which the *minde* can in no wise accomplish but in the *bodie* it selfe, and by all the feuerall *members* thereof, as by the proper *instruments*, for that purpose peculiarly appointed vnto it. Namely, the *nutritiue*, *augmentatiue*, and *generatiue operations*, appertaining especially to the *vegetatiue life*: also the facultie of *seeing*, *hearing*, *tasting*, *smelling*, *handling*, and of *common sense*: moreouer, the *imaginatiue*, the *memoratiue*, the *concupiscible*, *irascible*, and *motiue faculties*, being all attendant vpon the *sensitiue life*. Now then, these, and euerie of these are the *organical operations* of the *minde*, yea and such also as the *minde* cannot possibly effect but in her owne *bodie*, and by all the *partes* thereof, as by the peculiar *instruments* appointed of *God*. And therefore, how should the possessed mans *minde*, (his *bodie* it selfe being thoroughly surprised and taken vp (as you say) by the *Diuel*) at any hand accomplish either all, or any one of these *organical operations*?

Lycanthropus.

As the *minde* her selfe cannot but be in perpetuall *motion*: so surely (being forcibly restrained from these her *organical operations*) she must (for the present) be faine, to put in execution, and to practise as she may, her *animal operations*.

Physiologus.

The *animal operations*, they are such speciall *actions*, as the *minde* of it selfe both can, and may effectually accomplish without the *bodie*: namely, those three *essential powers* of the *reasonable soule*, called the *understanding*, *affection*, and *will*. Whereof, the two last are fitly termed the *intellectiue appetite*: whereas the *organical affections* (arising only from out of the *hart*, the *lyuer*, and *entralles*) are called the *sensitiue appetite*. But, for as much as these *animal operations*, all the while the *minde* it selfe is seated in her proper *bodie* (are) by the order of *God* (appointed to be the *directours*) and *moderatours* of all the *organical operations*: I aske you, by what meanes the *mind* may accomplish her appointed dutie concerning the *direction* and *moderation* of those her *organical actions*, so long as the *Diuel* himselfe doth really and wholly take vp the said *bodie*, with her feuerall *partes*, to become the vnhappie *instruments* of his *Diuellish attempts*?

Lycan-

Lycanthropus.

I see no possible helpe, but that the *minde* it selfe must giue place to the *Diuell* for a time.

Physiologus.

Giue place for a time; for how long I beseech you? Put case this man be really possesse of the *diuell* for seuen yeeres together, or more, and that in the meane time he should die before the *diuell* be dispossesse of his *bodie*, which (for any thing knowne to the *diuell*) he may very well do: for his daies are determined which he cannot possiblie passe. Now then, the *soule* it selfe being surprized by death, and so, seperate from the *bodie* it selfe, before she recouer her pristinate power concerning the saide *bodie*, or any the *organicall actions* appertaining vnto it: to whom, must those the disordered *actions* (wrought in the *bodie* all the whole time of the *diuell* his reall possession therein) be imputed I pray you? Whether to the possessed mans *minde*, or to the *diuell* himselfe, that possesseth his *bodie*? And whether of both must yeeld an account vnto God, for those seuerall *actions* of the sinfull *bodie*?

Lycanthropus.

The verie *soule* it selfe is answerable, I take it, for those sinfull *actions*.

Physiologus.

But, seeing sinne it selfe, is onely a voluntarie transgression of the law of God: how holdes it with equitie, that the *soule* should be answerable for those selfesame *organicall actions*, which she did neuer voluntarily assent vnto, accomplish, affect, or approoue?

Lycanthropus.

Because the *animall operations* of the *soule*, they being appointed by God to direct and to moderate the *organicall operations* of the *bodie*: did faile in doing that dutie.

Physiologus.

How should shee possiblie accomplish that her appointed dutie concerning the direction and moderation of those *organicall operations*: shee being before verie violently and absolutely dispossesse of the *bodie* it selfe, by whom those *organicall actions* should haue beene wrought according to her proper, and onely directions? Besides that, the peculiar *actions* of the *understanding*, *affection*, and *will* are meere *animall*, respecting

specting either the *minde* it selfe : or the *minde* and *bodie* together. Touching the *minde* it selfe, her *animall operations* are onely to *understand*, to *affect*, and to *will*. These *animall operations*, they are such as the *minde* her-selfe both may, and doth effectually accomplish without the *bodie*, and being quite se-
 perate from it. And also, she hath her *animall motions*, where-
 by she is *locally mooued* without the *bodie* : and being quite se-
 perate from it. For, so the *soule* of *Lazarus* (his *bodie* being
 dead fower daies in the graue) did *locally mooue*, and returne,
 yea, by such a *non organicall* or *animall motion*, the verie *soules* of
 the saued, & damned : are (at this present) continually *moued*.
 The *animall operations* respecting the *minde* and *bodie* together,
 they are the dutifull applying of the *understanding*, *affection*,
 and *will* to an orderly *direction*, and circumspect *moderation* of
 al the *organical actions*. To the timely discharge of which duty,
 the *minde* especially is bound ; so long as she is naturally *inbe-*
rent, or peculiarly *predominant* over the *bodie*. Else, she is free-
 ly exempt from all charge of the *bodie* : and hath then her *ani-*
mall operations wherein her *office* doth wholie and onely con-
 sist. And, euen as in the *minde*, so also in the *body* there be some
 such meere *corporall actions* and *motions* : as the *bodie* it selfe
 both may, and doth also accomplish without any *direction* or
moderation of the *minde*. As for example. The dead *carkasse*
 of a man being quite seperate from the *soule*, it hath notwith-
 standing her *corporall dimensions*, *figure*, *situation*, and *habite* :
 yea, and is *locally mooued*, either downewards by a *natural mo-*
tion, or else vpwards, or ouerthwart by a *violent motion*. Yea,
 and all these *corporall operations* and *motions* the *bodie* hath, and
 may also accomplish by herselfe alone, without any her *soules*
direction, *moderation*, or guidance : they being especially such
actions and *motions*, as appertaine not to the *minde* at all. Now
 then, as the *soule* hath some such *animall operations* peculiarie
 appropriate to it, as it may well, and doth effectually accom-
 plish without the *bodie*, being freely seperate from it, and
 therefore, no reason the *bodie* it selfe should any waies be an-
 swerable for those *peculiar actions* of the *minde*, whereunto she
 was no waies assistant : so surely, the *bodie* it hath, and may
 haue some such *corporall actions* and *motions* peculiarly appro-
 priated, or violently enforced vpon it, as it may, and doth also
 effect without any the *direction*, *moderation*, or *consent* of the
soule,

soule, it being quite seperate from it, or from any the *directions* thereof at the least, and therefore, it is absurd to imagine that the *soule* should be brought to account for any those peculiar *actions* or *motions* of the *bodie* which it neuer directed the *bodie* vnto, nor neuer gaue consent to the same in any respect.

Lycanthropus.

I know not which waies to answere your speech: howbeit, very certaine I am the *dinell* hath really in man a *corporall possession* at least.

Physiologus.

How do you know it for certein, sith the *dinell* is onelie a *spirit*, of a *spiritual substance*, simple and absolutelie without all mixture of *corporall* matter: and therefore, he needeth no such *real* possession in anie mans *bodie*.

Lycanthropus.

He needeth no such *real* possession in any mans *bodie* I confesse, in regard of his owne *essentiall being*: Howbeit, respecting more especiallie, the timely *execution* of his *tyrannicall* tormenting of *bodies*, there is necessarilie required in the *parties* possessed, an *essential* possession at least.

Physiologus.

Why man, as the Lord God in the verie first creation did constitute *spirites* and *dinels*, essentiallie absolute in their owne proper *beings*, without anie apparant necessitie of such an *essential mixture* with *humane bodies*: so surelie, you are neuer able to proue from the word, that the infinite wise God, did euer propound to himselfe in the *creation* of *bodies*, anie one purpose at al concerning such *essential* possession of *spirites* and *dinels*. Neither are you able to shew by the *scriptures*, that, the *dinell* did euer receiue so large a *commission* from God, concerning mens *bodies*. For, very certaine it is that the *dinell* did earnestlie entreate, and the Lord (for many respects) did purpose to permit as much scope to the *dinell*, concerning *Iobs bodie*, as anie mans *bodie* besides, either before him, or after him: and yet did the *dinell* neuer begge, nor the Lord neuer *grauant* anie further power at al concerning the *bodie* of *Iob*, *Iob. 1. 11. 12.* *Iob. 2. 5. 6.* then onelie an *actual* afflicting, but not anie *essential* possessing at al. Besides that, the whole man (*bodie* and *soule*) was preordained by the secret purpose of God, to be for euer, the *liuelie image* of his absolute *maiestie*, respecting especially the perfection

perfection and holines thereof, yea, and (which more is) to be also a perpetuall *habitable*, and glorious *temple* for his sacred *spirit*: and therefore it is incredible that the foreseeing wisdom of *God*, would euer permit any such *essentiall* possession to *spirites* and *diuels* as should not onelie, most beastlie pollute and deface his owne *image*, but (which more is) euen *reallie* (as it were) transforme the *habitation* of his holie *spirit*, into a filthy *cage* of vncleane *spirites*, a most stinking *stie* for *satan* himselfe, and a most horrible *dungeon* for damned *diuels*.

Lycanthropus.

Gen. 2. 27.

Math. 12. 29.

Luc. 11. 21.

Why sir? this *metamorphosis* or change, was primarilie effected in the persons of *Adam*, and *Euah*, who being both created according to the *image* of *God* concerning *body* and *soule*, did, not onelie quite loose the said *image* of *God*: but (which more is) did presentlie put vpon them, the verie *image* of the *diuel*, who is called *the strong armed man*; and they are now become that *dwelling house* of his, which he possesseth and keepeth in peace.

Physiologus.

Eph. 4. 24.

The *image* of *God*, it was not lost in *Adam* and *Euah* as touching the *essence*; but concerning onelie the *perfection*, the *sanctitie*, and holines thereof. Neither did they *essentiallie*, but onelie *actuellie* put vpon themselves the *image* of *satan*. Neither did that strong armed man the *diuel* at any time, *essentiallie*, but onely *effecttinely* possesse or keepe them in peaceable possession, as an *house* for himselfe. And therefore, either you must necessarily acknowledge the *diuel* to haue an *essentiall* possession not onelie in some few, but, euen in *Adam* himselfe, and al his posteritie: or els, you must grant, that, that possession which the *diuel* hath in anie, it is onlie an *actual* possession. Howsoeuer the latter be true, the first you may neuer acknowledge for shame. Because, if the Lord created the *members* of our *bodies* for these two onelie respects, namelie, that they should be for euer, the liuelie *organons* of our owne proper *soules*, and the expresse *images* of him their *Lord & creator*: it is vnlikely, that *satan* should euer haue power (through the permission of *God*) to frustrate those former effects, by assuming our *bodies essentiallie* vnto himselfe, and by applying them so forcibly to his slauish seruice in an vnuoluntarie *action*, whether they will themselves, or not.

Lycan-

Lycanthropus.

Why may not the *Diucl* for a time, essentially vsurpe the possessed mans *bodie*, to accomplish therein his *Diuclish* actions?

Physiologus.

The question is not, what the *Diucl* may doe, but whether he doth so essentially vsurpe vpon the possessed mans *bodie*; as your selfe doth absurdly imagine. For, if an *humane soule*, be *Hermes Trif-*
only made capable of an *humane bodie*: then also, an *humane megistus, in suo*
bodie, it is only made capable of an *humane soule*. But, the first *periandro.*
(in all reason) is vndoubtedly true: and therefore also the latter, and so (by consequence) there can be no essential possession of *spirits* and *Diucls*.

Lycanthropus.

Why sir, the *scripture* saith, that the *strong armed man* possesseth his house in peace. *Math. 12. 29.*
Luc. 11. 21.

Physiologus.

That must only be vnderstood of an *actual*, and of no *essential* possession at all. I prooue it thus. *Satan* so possesseth, as *Christ* inuadeth his house: But, *Christ* inuadeth only *effectiue-* *Luc. 11. 22.*
ly, and not *essentially*: therefore, *Satan*, he possesseth only *effectiue-*
ly, and not *essentially*. Besides that, if *Satan* essentially and *inherently* dwelleth in the possessed mans *bodie*: what then (for the present) becomes of the *soule*? and, who must become accomptable to God, for those *corporall actions* which are wrought in the possessed mans *bodie*, as was shewed you before, the *man*, or the *Diucl*? If the *man*, how can it stand with the *justice* of God to punish those things in a man, whereunto he was violently enforced and drawen against his owne will? If the *Diucl*: then should something be effected in the possessed mans *bodie* which nothing concerneth himselfe. Briefly, you cannot possibly propound to your selfe, any one necessariewse or end for such an *essentiall* entring of *Diucls* into the *bodies* of men.

Lycanthropus.

Oh yes sir, it is needfull for this special *end*; namely, that they might thereby, the more fitly afflict and torment such persons as the *Lord* in iudgement, hath committed vnto them.

Physiologus.

All this, may as fitly, as fully, and as effectually be effected by

by an only *actual* possession, as shall be shewed hereafter : in the meane time you shall neuer be able to prooue your imagined *real* possession of *Diuels* while you haue any breath. For, if *Spirites* and *Diuels*, be (in deed and in truth) in the possessed mans *bodie*, then are they so, either as the *part* in the *whole* : or as the *whole* in the *part* : or as the *special* in the *general* ; or as the *general*, in the *special* : or as the *accident* in the *subject* : and *forme* in the *matter* : or, as the *efficient*, in the *effect* : or, as the *intention* in the *end* : or as the *thing placed*, in the *place* at the least. But, he is not in the possessed mans *bodie*, according to any of these respects : therefore, not *essentially* or *personally* in the possessed mans *bodie* at all.

Lycanthropus.

Though not according to any the former respects : yet are they in the possessed mans *bodie* (as we say) *autoprosopos* ; I meane, euen *personally* : not putting any other *qualitie* in the *bodie* which it had not before, but only *moving* and stirring the said *bodie* (with the seueral partes) to such *extraordinarie operations*, as (by the prouident disposing of *God*) are permitted them to accomplish thereby.

Physiologus.

Si dicimus eos
reuera, atque
adeo, αυτοπρο-
σωπως adesse,
& inesse : efficit
hoc, vel hyposta-
tice, vel forma-
liter, quod est
absurdum.

He is in the possessed mans *bodie* you say, only as a *mouer*, and stirrer vp of the same to some *extraordinarie operations* : this is too too absurd. For then he must be in that *bodie* either as one *hypostatically* ioined with that man in his *essence*, which *hypostatical union* is only proper to *Christ* : or els, *formaliter* (as the *Schoolemen* doe call it) to giue an *essential forme* to those the intended *operations* : and so, there should be in the selfe-same *subject*, two *essential formes* at once, which is too too absurd. For *Diuels* being *incorporal spirites*, are also *inuisible*, *impalpable*, *insensible* : yea, such *spirituall creatures* as cannot possibly be discerned by *corporall sense* : such a substance I meane, as can neither be *seene*, nor *felt*, nor *handled*, nor possible perceived by *corporall or sensible meanes* ? And therefore, how should your selfe be able to iudge, or the possessed man certeinlie know when the *dinell* is *really*, and substantially inherent within his *bodie*, as a *moouer* to such *operations*,

Lycanthropus.

The same is verie apparantly perceived, by the *dinell* his violent

violent *rending and tearing*: and such other vnnaturall and preposterous *actions*.

Math. 8. 28.

Marc. 9. 18.

Luc. 8. 29.

Physiologus.

This perceiuance or knowledge is giuen neither to you, nor the possessed himselfe by any meanes of the *diuell* his *essentiall* being within him; but by reason of his *effectuall* working in the possessed mans *bodie*. By which said effectual working, that selfesame *rending and tearing*, with other like vnnaturall and preposterous *actions* may effectually be wrought in the man: though the *diuell* doth neuer *essentially* enter into the possessed mans *bodie*, or any part thereof. Euen as also, the *efficacie* and heate of the *sunne* may effectually be perceiued and felt both outwardly and inwardly: and yet, the verie *substance* of the *sunne* it selfe neuer *essentially* inherent in anie mans *bodie*. And thus, at vnawares you do fully ouerthrowe your idle supposall of an *essentiall* and *reall* possession: concluding withall, that the *diuell* hath onely an *actuall* or *powerfull* possession, whereof also hereafter we will conferre to the full.

Lycanthropus.

Staic heere a while I beseech you: me thinke you are somewhat ouer swift in gathering vpon me. For, albeit I do freely confesse that *spirits and diuels* are *spirituall substances*, and therefore, not *sensible* perceiued or felt of vs by any *corporall* or *sensible* meanes: yet doe I not hold them for such absolute and simple *substances*, but that they haue also their proper *bodies* peculiarie appropriate to them; though of another *nature*, and farre different also from ours. And therefore, the *diuels* entring into the possessed mans *bodie* with those their owne *bodies*: they may (by meanes of their said *bodies*) so violently worke in the possessed mans *bodie*, as that, their *essentiall* being therein, may easily be discerned of others, and verie *sensible* also perceiued of the possessed himselfe.

Physiologus.

A man had need to be swift in gathering: when he lighteth vpon one so lauish in laying abroad. For besides your conclusion heere, against your owne cause, you do flatly discent a fresh from that we concluded before in our first conference concerning the *essence* of *spirits and diuels*. Where I telling you that the *Scriptures* deliuer vnto vs not *corporall*, but *spiritu-*

all diuels: that *spirits* and *bodies* are opposed the one to the other, and therefore cannot possibly be one and the same: thereupon we concluded, that *spirits* and *diuels* are not *corporall*, but *spiritual substances*, all which you held then for an infallible truth. Howbeit, being here driven to a straight, you doe now either ignorantly forget: or purposely peruert the verie truth you affirmed before. For, now you say plainly that *diuels* haue also their proper *bodies*: peculiarly appropriated vnto them. What is this else, but to say, and vnlay: and to turne with euerie winde, not vnlike to the wauering *Wea-thercocke*?

Lycanthropus.

I denied them to be *corporall substances*, in comparison of our grosse and *elementarie bodies*: when yet notwithstanding, I doe simply hold, and confidently auouch them to haue also their *bodies*.

Physiologus.

Make plaine your meaning; and tell vs whether you hold them to haue their *proper*, or *assumed bodies*?

Lycanthropus.

Euen *proper* and peculiar *bodies*, created for them.

Physiologus.

Goe to then, euerie created *bodie*, is either *celestial*: or *elementarie*. Whether of both these thinke you, is proper to *Diuels*?

Lycanthropus.

Surely I thinke they haue *celestiall bodies*.

Physiologus.

Verie well. But I pray you consider this also, that the *diuels*, if they haue *corporall bodies*: then also, they haue their *corporall motions*. Now, euerie naturall *motion*, we doe know is either *circular*, or *elementarie*: The *circular motion* for *celestial bodies*; the *elementarie motion*, for *elementarie bodies*. Whereupon it followeth, that, if *diuels* (as you say) be indued with *celestial bodies*: then also, those their *celestiall bodies*, must naturally follow the *circular motion*. On the other side, the possessed man (you know) he hath an *elementarie bodie*: and therefore, his said *bodie* it must and will naturally follow the *motion* of that *element*, whereof it doth chiefly consist.

Pneuma-

*Qvis Motio aut circularis
aut elementaris.*

*Circularis pro corporibus
caelestibus.*

*Elementaris pro corporibus
de 4. Elementis.*

What inferre you hereof, I beseech you.

Physiologus.

Thus much I inferre : namely, that *Lycanthropus* his opinion, concerning the *real* possession of *diuels*, doth draw after it, many grosse and palpable absurdities. As for example. If the *diuel* (as you your selfe doe confidentlie hold) hath a *celestiall bodie*, then, how should he *really* and *essentiallie* enter into the *elementarie body* of an earthlie man, or possibly make any personal abode in the possessed mans *bellie* : sith the *diuel*, hauing as you say, a *celestiall bodie* naturallie attending and folowing the *circular motion*, he cannot be long from that natural *motion*, but must eftsoones mount aloft to that *celestiall heauen* whereon his supposed *bodie* consists, to folow his *circular motion*, and then, what wil become I beseech you, of the possessed mans *bodie* ? Againe, if a *spirit* or *diuell*, hauing as you hold a *celestiall bodie*, should *essentially* enter into the *elementarie bodie* of a *terrestrial* man : then surelie, for the whole time of that *real* possession, there must be both in the *diuel*, and the *man*, either no *motion* at al, which were absurd to imagine, or else, in the one, or in both a *supernaturall motion*, and so, by consequence, that *reall* possession should be verie *miraculous*, which were now in these daies of the Gospell, incredible to heare. For, the *diuell*, he being (as you say) *really*, *essentially*, yea, and *corporally* also in man, that man hauing an *elementarie bodie* which naturallie attendes the *elementarie motion*; and the *diuell* he hauing a *celestiall bodie*, which must naturally folow the *circular motion* : how can the *bodie* of man conuerse with the *bodie* of the *diuel*, it folowing naturally the *circular motion*, but that selfe-same *circular motion* must needs be in the possessed mans *bodie* a *supernaturall motion* ? Or, how should the *bodie* of the *diuell* be *really* inherent in the possessed mans *bodie*, and so folow therein the *elementarie motion* ; but that selfesame *elementarie motion* also, must needs be a *supernaturall motion* in the *diuell* his *bodie* ? And so, by consequence : a *miracle* in the one, or in both. Againe, if the *diuels* (what *bodies* soeuer they haue, whether *celestiall* or *elementary*) do (as appeeres in the word) *mooue* euery way, *upward* and *downward*, on the *right hand* and *left*, *before* and *behinde* vs : If the *diuels* (as the *Platonists* affirme) can verie easely *stretch* out their *bodies* into what *bignes*se they please,

Iob. 1. 7.

Iob. 2. 2.

1. Pet. 5. 8.

Theophrastus, in

Academic, con-

templat. lib. 6.

G

or

or contract them into what *smalenesse* they list, and can varie in them (at their pleasures) whatsoeuer colour or figure they fanſie: briefly, if the *dinels* (as *Psellus* reporteth) haue such *bodies* as are euery day tortured with griefes, & tormented with *materiall fiers*: surely, it were verie absurd, to suppose that a *celestiall bodie*, is (in any sort) fit for any the precedent matters, but farre opposite to them, and therefore much more absurd to imagine that *dinels* haue *celestiall bodies*.

Mich. Psellus,
de operatione
dæmonum,
cap. 8.
Marſilio Ficino
interprete, tom.
2. pag. 19. 39.

Philologus.

Surely *Lycanthropus*, if *dinels* be indued as you say with their *peculiar bodies*, I would rather imagine them to haue *airie*, then *celestiall bodies*: because the *Apostle*, he calsthem *airie spirits*, and, as *Chrysostome* saith, *the whole aire is replenished throughout with dinels*.

Eph. 2. 2.
Eph. 6. 12.

Chrysost. in 1.
ad Thessal. bo-
mil. 11.

Physiologus.

Howsoeuer *Paule* or *Chrysostome* affirme there be *dinels* in the *aire*, that doth not conclude, that therefore, the *dinels* they haue *airie bodies*: which opinion is much more absurde then the other before. For first, that the *dinels* should haue *airie bodies*: it is vtterly impossible. Because the *aire* is (as we commonly say) a *bodie of one and the selfesame kinde*; so as, euerie part of the *ayre*, is *ayre*: neither can any reason be rendred, why this part of the *ayre* should be more the *bodie* of a *dinell*, then another, and so, the whole *ayre* should be a continued *bodie* of *dinels*. Besides that, an *organicall bodie* consisting iointly of distinct members, must haue *bones, synowes, vaines, arteries, flesh*, and must also receiue some *proportion, shape, or figure*: all which are impossible to be made of the *ayre*. Againc, the *ayre* is inconstant, and continueth not long in a place: and therefore, by ascribing to the *dinell* an *ayrie bodie*, we might rather conclude him a runnagate *land-leaper*, then an inherent *land-lord* in any mans *bodie*. Briefly, if the *dinell* hath an *ayrie bodie*, then also, his said *bodie* is subiect to corruption, and dissolution, for, the *ayre* is a *corrupt and dissoluble bodie*: and so, by consequence the *dinels* should be *mortall* as touching their *ayrie bodies*. And therupon, either they must haue new *bodies* made them a fresh, when those other be dissolued: or we must else belecue also a *resurrection* of the *bodies of dinels*, all which you may see, is verie absurd.

Petr. Martyr.
luc. com. 9.
sect 13.
Corpus homi-
genium.

Omne altera-
bile, est corrup-
tibile, 1. de ge-
neratione,

Lycan-

Lycanthropus.

But *Augustine* he holdeth the contrarie. For, therefore *Aug. Genes. ad literam, lib. 3.* saith he, is the bodie of a *Diuell* incortuptible, because, in the *aire* and *fire* there is an *actiue* force, as also in the *water* and *earth*, a *passiue* force: and so by consequence, the bodie of a *Diuell* being *airie*, is rather *actiue*, then *passiue*.

Physiologus.

By *Augustines* leaue, this accordeth neither with sound *Philosophie*, nor yet with common *experience*. For, with the *Philosophers*, the *aire* is rather *passiue* then *actiue*; because his *parte prima*, proper *qualitie* is thought to be *liquide*. Howbeit, *heate* and *cold* are said to be *actiue*: but *drinesse* and *humiditie*, *passiue qualities*. Moreouer, it hath beene prooued by manifest and daily experiments: that the *aire* is both *passible*, and *corruptible*, and may easily be corrupted and changed. And therefore, if the *Diuells* haue *airie bodies*, they are subiect to corruption and dissolution: and so by consequence, the *Diuells*, they should be indued with *mortal bodies*, as was affirmed before. *Otho Casman. Angelograph. cap. 3. pag. 66.*

Lycanthropus.

But, manie (for all this) doe flatly auouch that the *Diuells* haue either *fierie*, or *aierie*, or *waterie*, or *earthie bodies*: yea, such *bodies* as can feelee, and be felte, both hurt, and be hurt, in so much as they lament when they are stricken, and being put to the *fier*, are burnt. And that, they themselues continually burne in such sort, as they leaue ashes behinde them: as hath beene manifestly prooued in the *borders of Italie*. *Mich. Psellus, de operatione Demonum cap. 11. ibid. cap. 8. ibidem cap. 9.*

Physiologus.

If you lend your eares to the opinion of the *Platonists*, or but listen a while to the dotages of dreaming *Psellus*, they will fill your head full of these and such other *Italian tales*: wherein, it were more ease for a man to beleue them, then to run into the *borders of Italie*, to reprocue them of falsehood. Howbeit, if *Diuells* in deede, should haue *elementarie bodies*, they could not be *eternal*. For, the *elements*, they haue in them both *heate* and *cold*, *drinesse*, and *moisture*: yea, such *actiue* and *passiue qualities* both, as, by contending together continually, must needes (in the end) be vtterly dissolued. And therefore these toyes which the *Platonistes* and *Psellus* doe rattle abroad, are matters that cleaue together like thombe-roppes of sand: ha-
uing in them no soundnes of truth. Besides that, their *Philosophie* *disputata.*

Reginald Skolt
in his discouerie
of Witches.
lib. 17. cap. 3.
fol. 494.

phie herein, is very improbable: for, if the *Diuels* be *earthie*, he must needs be *palpable*; if he be *palpable*, he must needs kill the man into whom he *really* entreth. Also, if he be of *earth* created, then must he be *visible*, and *untransformable* concerning that point: for, *Gods* creation cannot be annihilated by any deuise of the *creature*. So as, although it were graunted, that the *Diuels* might *adde* to their being, either *matter* or *forme*: yet, very certaine it is, they cannot possibly *diminish* or *alter* the *substance* whereof they consist. As, not to be *spiritual*: or, to relinquish and leaue *earth*, *water*, *fire*, *aire*, or this or that *element* whereof they were first created and made. But, howsoeuer they imagine of *water*, of *aire*, or of *fire*: very certaine I am, that the *earth* must alwaies be *visible* and *palpable*. yea, and the *aire* must be alwaies *inuisible*, and *fire* must be *hote*, and *water* must be *moist*. And, of these three latter *bodies*, especially of *water* and *aire*: no shape nor *forme* can naturally be exhibited to mortall mens eies, by any possible meanes of the *creature*.

Lycanthropus.

Well yet, for any thing heard, I can hardly be perswaded, but, that *Diuels* haue their proper and peculiar *bodies*.

Orthodoxus.

I haue forborne a long time to speake; in hope that *Physiologus* and your selfe would haue growen to some issue concerning this point. But, sith you persist in your fond opinion: doe tell me what it is that makes you imagine the *Diuels* to haue also their *bodies*?

Lycanthropus.

This especially perswades me vnto it: I finde in the *scriptures* fower sortes of *spirites*. Namely, first a *diuine spirit*, which only is *God*: who, although he be a *spirit*: yet hath he no need of a *bodie*, touching either his *being*, or his *working*. The second are *Angelical spirites*, namely *Angels* and *Diuels*, who, albeit they neede no *bodies* at all, in respect either of their *being*, or of their proper *actions*, yet neede they their *bodies*, in communicating their *actions* vnto vs. The third are *humane spirites*: who, in regard of their *essential being* doe neede no *bodies*, for, they *really exist* and *live*, being disioined asunder from their *bodies*. Although yet, concerning their *organical actions* appertaining especiallie to the *vegetatine & sensitiue* life, they at no hand

Bernard. in
cant. canonic.
serm. 5.
Petr. Martyr.
loc. com. 9. sect.
14.
Oth. Casman.
Angelograph.
par. 1. cap. 3.
pag. 72.

hand may want their proper *bodies*. The fourth and last sort, are *brutish spirites*: which, neither can *be*, nor *do* any thing at all without their *bodies*. By al which it is cleare, that of these foure sorts of *spirits*, the *diuine spirit* alone (the omnipotent God I meane) he needeth no *bodie*: al the rest, they haue al neede of, and doe also enioy their owne *bodies*, for the vse of themselves and of others, and this, either to *helpe*, or to *hurt*. And, for these selfesame respects; the very *diuels* also themselves do stand in neede of their *bodies*.

Orthodoxus.

By this your *distribution* of *spirites* it doth plainlie appeare, *Petr. Martyr.* that *spirites* and *diuels* they neede no *bodies* at al, touching either their *beeing*, or *working*. For first, they haue their *essentials* *loc. com. 9. sect. 14.* *beeing*, without anie *body*, in as much as they are *spiritual substances*: and then next, they neede also no *bodies* concerning their proper *actions*, for, they *loue*, they *hate*, they *affect*, they doe *wil*, and *vnderstand* without anie helpe of *bodies* at al.

Lycanthropus.

I speake not now of their *proper*, but of their *ministeriall actions*: which they cannot possible accomplish without their peculiar *bodies*.

Orthodoxus.

And, I vnderstand it also of their *ministerial actions*, which they may and do eftsoones accomplish by *assumed bodies*: without any their peculiar *bodies* at all. And heerin also I speake onely of *good Angels*: but goe to, proceede in framing your *argument*.

Lycanthropus.

I frame it thus. *Ministers*, they cannot possible accomplish their appointed *ministerie* to those that liue in the *bodie*, without hauing a *bodie*. But, *the Angels are all ministering spirits for such saued ones as liue in the bodie*: therefore, they cannot possibly accomplish their *ministerie* to them, without hauing a *body*. *Bernard. in cant. cantic. serm. 5. Heb. I. 14.*

Orthodoxus.

I vnframe it thus. The truth of your *proposition*, is onely *particular*, hauing speciall relation to some certeine *kind of ministerie*: and therefore, it doth not, nor cannot so *generally* conclude as you would haue it to doe. Because *Angels* or *spirits* they may, and do eftsoones vndergoe some certeine *offices*

without any assistance of an *externall bodie*: yea, even all their *offices* whatsoeuer, they might and could wel vndertake without any *bodie* at all, if it so seemed good to the Lord. Howbeit, some other *offices* againe, they doe execute in *bodies*: not because there is otherwaies in themselves a defect for that work, but, for their sakes onely to whom they are sent. Neither is it of any necessitie, that the *Angels* (for some speciall respects) should alwaies consist vpon, and haue peculiarly vnto them their owne proper *bodies*: because (for such speciall respects) they may, and haue eftsloones *assumed* to themselves some other *bodies* from else where. Howbeit, what need of *assuming* of *bodies* at all, if *Angels* and *spirits* be alwaies endued with their proper and peculiar *bodies*? No surely, then to *assume*, where no *assuming* of *bodies* in deed: but rather a *stretching out*, a *rending*, and *dissoluing* of *substances*, which is too too absurd, as was told you before.

Lycanthropus.

I wonder you are so peremptory in denying this point: I haueing not onely the *Philosophers* (as you heard euen now) but *ecclesiastical fathers* both old, and new on my side?

Orthodoxus.

Your *philosophers*, they shoote faire and farre off, as you also haue heard euen now. You say you haue *fathers* both old and new on your side: let vs see first whether your *old fathers* doe come any neerer the marke.

Lycanthropus.

*Origen in libro,
mēcap xlv.*

First, *Origen*, he flatly affirmeth that *spirits* and *diuels* are endued with their proper *bodies*.

Orthodoxus.

Origen (if that booke be his owne) is not to be regarded concerning this *question*: because, therein he doth nothing but play the *Platonist*, iumping full patte with *Pfellus* in euerie point. And therefore he deserueth none other answere then that which was giuen to those other before. Let vs heare more *authenticall fathers*, or end the discourse.

Lycanthropus.

*Hilarius, in
Math. cap. 5.*

Hilarie, he saith there is nothing which in it owne *substance* and in respect of *creation* is not *corporall*. And therefore *spirits* and *diuels*, they haueing their *substance*, and (being *created*) are also *corporall*.

Ortho-

Orthodoxus.

Hilarie, he saith so indeed; but giues no one reason of saying so. It is not enough for your selfe to crie out and say, *Hilarie*, he speakes it: vnlesse *Hilarie* also doth prooue what he speake, which he doth not in the place you alleage. He onely propoundeth the matter without any prooffe: and may easily be answered thus. The soule of man it hath her substance, and was also created and yet incorporall. For, or euer it was infused into the bodie, and after the dissolution thereof, it doth substantially exist, and is also immortal: accomplishing continually her animall operations. Neither needes shee an humane bodie in any respect of her proper essentiall being: but onely in regard of her organical operations, as was shewed before. And therefore *Hilarie* he helps you nothing at all.

Lycanthropus.

Tertullian verie plainely affirmeth *Angels* and *spirites* to haue their peculiar bodies.

Tertul. in libro de carne Christi.

Orthodoxus.

Whatsoever *Tertullian* saith there, concerning this question, the Schoolemen, they doe excuse and qualifie his speech on this sort. They say that *Tertullian* by the name of bodie, vnderstandeth onely the spirituall substance of *Angels* and nothing else: And this he doth (saie they) in an onely regard of the simplicitie of that people with whom he delt: who helde, that nothing could possibly exist in nature, without a bodie. *Tertullian* therefore, in that onely regard, did purposely call the substances of *spirites* and *diuels* by the name of a bodie.

ut substantia incorporea.

Lycanthropus.

Yea, but *Tertullian* auoucheth further, that God himselfe is also a bodie: and therefore, much more that *spirits* and *diuels* they haue their bodies. His wordes be these. Who will deny God himselfe to be a bodie: although God (indeed) be a spirit?

Tertul. contra Prax. pag. 409.

Orthodoxus.

This is so farre from confuting, as it rather confirmes that qualification which the Schoolemen doe make. Namely, that by the worde (bodie) *Tertullian* vnderstandeth nothing but the spirituall and simple substance of *spirits* and *diuels*. Besides that, it is one thing to be a bodie: and another to haue a bodie. *Tertullian* saith onely that God is a bodie: he saith not there, that God hath a bodie.

Hieron. Zanchinus de operibus Dei, lib. 2. cap. 3. pag. 62.

Lycanthropus.

Tertul. libro
De anima.

Notwithstanding all this, he saith elsewhere, that *spirits* and *diuels* are *corporall*: his reason is because the *soules* of men are also *corporall*.

Orthodoxus.

Herein his pouerty bewraieth it selfe, being constrained as *idem, per idem*. you see, to *beg his cause*: wherein also he would proue, *the same by the same*, namely, *corporall spirits*, by *corporal soules*. Howbeit, we haue proued before, & do here affirm it a fresh: that the *soules* of men, they are *incorporal*, and therefore by consequence, *spirits* and *diuels* they are not *corporal*, but *spiritual substances*. Besides all this, *Augustine* verie flatly affirmeth, that the *incorporall*, doe differ fully from *corporall substances*, and denieth withall, that whatsoeuer is *created*, the same is a *bodie*: yea, he sharply reprehendeth and derideth *Tertullian*, for auouching the *soules* of men to be *corporall*. And, in the end he thinks it too too absurd, to hold that a *reasonable soule* should be a *bodie* in any respect: because the same is onely and altogether *incorporall*. And thus you may plainly perceiue by *Augustine*: how vnfitly *Tertullian* doth fit your turne.

Aug. Genes. ad
literam, lib. 7.
cap. 9. & 12.
& 21.
Et lib. 10. ibid.
cap. 24. & 25.
Daneus, En-
chir. August.
cap. 59. pag. 179

Exorcistes.

Aug. de trinit.
lib. 2. cap. 7.
Ibidem lib. 3.
cap. 1.
Et in Genes. ad
lit. lib. 11.
cap. 30.

But *Augustine* himselfe elsewhere verie flatly affirmeth, that all *reasonable* creatures are *corporall substances*: yea, and that euen the *intellectuall* creatures, namely, *Angels*, *spirits*, and *diuels*, are euerie of them also *corporall powers*; howsoeuer they subsist not of flesh and blood.

Orthodoxus.

How *Augustine* agreeth with *Augustine*, your selfe may plainly perceiue: and therein also may wisely consider what credit consists in such varietie. But that your *Augustine* may also receiue his *answere*: let vs heare his *argument* whereby he would prooue *spirits* and *diuels* to be *corporall substances*.

Lycanthropus.

Aug de spiri-
tu, & anima,
lib. 18.

He reasoneth thus. *We doe therefore affirme the intellectuall powers to be corporall substances, onely because they are circumscribed with place: euen as humane soules are also inclosed with bodies,*

Orthodoxus.

This is his *argument*. Whatsoeuer is *circumscribed* with *place*, that same is *corporall*: but *spirits* and *diuels* they are *circum-*

cum-

circumscribed with place, therefore, *spirits* and *diuels* they are *corporall*. I answered, the *proposition* is faultie, and halteth downe right. For, the *localitie* of *spirits* and *diuels* doth not simply depend vpon a *bodie* which after it owne manner, I meane *circumscrip- tively* and *sensibly* is (no doubt) in a *place*: but it ariseth properly, from the *finitenesse*, and *dimensiuenesse* of the *angelicall nature* it selfe. Which said *angelicall nature* being created of *God*, is therefore but *finite*, and *circumscribed* also with those her owne *termes* which are competent and proper vnto her. And therefore, the *intellectuall powers*, they are in a *place*, because they be *finite substances*: although yet, they are in a *place* but *definitively* or *determinately*. So then, *spirites* and *diuels* you see, they are vndoubtedly in a *place*, because they be *local*: but, they are therefore said to be *local*, not because they be *corporall* as *Augustine* imagineth, but for that, being *finite*, they haue their *muchnesse* or *quantity* after a sort, I meane, no *predicamental*, but an *intelligible quantity*. And therefore *Augustine* he speaketh soundly you see, against *Tertullian*: but proueth your purpose nothing at al.

Exorcistes.

But, the *author* of the *Ecclesiasticall opinions* writeth plainly, that *we must beleene nothing to be incorporall or inuisible but onely God*. Who alone is truly said to be *incorporall*, because he is euery where present, replenishing al things: and therefore also *inuisible* to euery creature, because he is *incorporall*. His first *argument* is framed thus. Whatsoeuer is *incorporall*, that same is *euery where*, because *ubiquity* is the cause of *incorporality*. But, *spirits* and *diuels*, they are not *euery where*: therefore, *spirits* and *diuels* they are not *incorporal*.

Orthodoxus.

The *proposition* with his *prosyllogisme* halteth downe right, the same being a decaueable *Elench*: making that the *cause*, which is not properly the *cause* in deed. For, neither is *infinite- nesse*, nor the *ubiquity* depending thereon, the only *proper cause* that any thing is *incorporal*: but some other thing els. As for example, an *omnipresence*, or (if so I may speake) an *incorporiety*, is truly in *God*: howbeit, *God* is *incorporal*, not so much in regard of his *ubiquity*, as because he is a *simple spirit*. Angels in like sort, are therefore *incorporal* in their proper degree, because they be *spirits*, but yet *created spirits*: and they are therefore *local*,

*Iul. Scaliger.
Exercit. 359.
sect. 5.*

*Author de Ec-
clesiasticis dog-
matibus, qui
extat in tom. 3.
Aug.*

*a non causa,
vt causa.*

local, because they be *finite substances*. Thus then, your said *author* his first *argument*, affordeth small force (you see) to your present purpose.

Lycanthropus.

But, he argueth secondly thus. Whatsoever is *incorporal*, that also is *inuisible*: *spirites* and *diuels*, they are not *inuisible*, therefore also, not *incorporal*.

Orthodoxus.

Luc. 24. 39.

a non causa,
vt causa.

First, the *assumption* is meere false, because it maketh *spirits* and *diuels* naturally *visible*: which all men do know to be otherwaies by common *experience*. For, who euer hath hitherto seene, or could possibly perceiue a *spirit* or *diuel* as they are in their proper nature. Againe, in the *proposition* he failes as before, by pretending a *cause*, which is not the *cause*. For the denying of a *corporal* or *bodily being*, is not the proper *cause* of *inuisibility*: but, the *absence*, the *vitiousnesse*, the *deprivation* or *fault* of some other thing els which are necessarily required in the *action* of *seeing*. Besides that, by this *argument*, a man might also deny the *airy element* to be a *body* or *corporal substance*: for, who can possibly behold, or sensibly see the purity of the *ayre* it selfe? Thus then, your *old fathers* (you see) they (in deed and in truth) are not interested at all in that misbegotten *offspring* which your selfe so desirously (but yet falsely) would *father* vpon them: and therefore, let vs now here what better hap with the *new*?

Lycanthropus.

Celins Rhodig.
antiquar. lect.
lib. I. cap. 20.

With a very good will. First, *Rhodiginus* he affirmeth confidently, that *spirits* and *diuels* haue their proper *bodies*.

Orthodoxus.

How should he so confidently affirme his *opinion*, not hauing the conformitie and concord of *truth* conforthing therewith? Besides that, *Rhodiginus* he proues his *assertion* by the bare and onely authority of *Augustine*: the which auctoritie and opinion of his, as you haue heard it disproued before: so surely *Rhodiginus* himselfe, he doth dangerously crosse and annihilate it, by opposing many vnauoidable exceptions of *scholemen* against the same. And therefore, *Rhodiginus* his authority, is nothing *authentical* or currant concerning your *question*.

Lycan-

Lycanthropus.

But Caietanus explaining these the *Apostles* words, (*according to the prince of the airie spirits or powers*) he is not afraid to affirme: that it holdeth best with reason and sound *Philosophie*, to beleue that *spirits* and *diuels* are constituted naturally of *airie bodies*. *Caietanus de verbis Apostoli. Eph. 2. 2.*

Orthodoxus.

Doth Caietanus say so indeed? Oh the wit that abounds in a *Cardinals* hat? But, what is his reason I pray you? *Caietanus Cardinalis*

Lycanthropus.

He hath a reason that knockes it dead, namely this. Euen as (saith he) the *vegetatine* substance, is found without the *sensitine*, and the *sensitine* without the *motine*, and an *intellectine* without either *sensitine*, or *motine* according to place: so is it credible, that an *intellectine*, may be found without a *sensitine*, with a *motine* onely according to place, and such (saith he) are *spirits* and *diuels*.

Orthodoxus.

Doth Caietanus conclude as you say? Now faire fall his good hart for his cunning *conclusion*: surely, he himselfe alone hath striken the *Poppingaie* dead. This I confesse, is an admirable *argument*. Howbeit, this I must tell you, that such maner of *arguments*, howsoeuer they may seeme at a blush to giue a glimmering shewe of *conueniencie*: they haue in them, verie small force to *conuince*. And without doubt, if Caietanus his *conclusion* be canonized *currant*: it might in like maner be granted, that the *sensitine* substance is to be found without the *vegetatine*, and the *intellectine* with the *sensitine*, without the *motine* according to place: and so, no one thing shall be wanting, which may tend to the *generalitie* and absolutenesse of such kinde of *couplings* together. Which, when all is done, your *opinion* (for any thing Caietanus concludes) is like to lie in the dust.

Exorcistes.

Yea, but Georgius he affirmeth plainly, that *spirits* and *diuels* are not onely *corporall* and *airie* substances: but that they haue in them also the power of *generation*, and can shedde forth seed for that purpose. Howbeit, when they come to a woman (saith he) then they do *contract*, gather together, or *thicken* their *airie bodies*: fashioning them fitte for the purpose which they

Francisc. Georg. tom. I. problem.

54. 74. & 75.

Et tom 6. probl.

330. & 331.

Item, Malleus

mallefic.

Item, Benedi-

ctus Pererius.

Item, Gryllan-
dus.

Item, Iacobus
Wickerus.

they presently affect, yea, and that alio their *offsprings* are properly *Gyants*.

Orthodoxus.

Iacobus Wierus,
de praestigijs,
lib. 2. cap. 39.

tenchus Eugu-
inus, de perenni-
philosoph. lib. 6.
cap. 32.

Otho Casman.
Angelograph.
par. 2. cap. 21.
pag. 605.

Arist. de degener
animal. lib. 2.
cap. 3.

Paulus Frisius.
Iul. Scaliger.
Cassianus.

Hyperius, in
method. Theol.
lib. 2. pag. 304.

Notwithstanding *Georgius* his impudent and shamelesse affirmation of a matter so shamefull, I will at no hand be drawne any longer to heare it, much lesse doe I giue credite vnto it: and which more is, I will neither defile my *toong*, nor infect your chaste *eares* with the filthie contagion thereof, it being so *impossible* in nature, and so *incredible* in all sound *Diuinitie*. Howbeit, if any of the *learned* be further desirous to heare this his grosse impudencie and foolerie more fully confuted: I referre them ouer to the learned *Treatises* of such as haue sifted that offensive *argument* vnto the *bran*. More especially, to the seuerall workes of *Wierus*, *Engubinus*, *Casmanus*, *Aristotle*, *Frisius*, *Scaliger*, *Cassianus* and others: who do euery of them so soundly beate downe this your *Georgius* his grosse assertion, as I my selfe shall not neede to deale in it at all.

Lycanthropus.

But yet *Zanchius*, a man of excellent learning, he not onely enclineth that way: but holdeth withall, this my opinion of *corporall spirits*.

Orthodoxus.

Hieron. Zanch.
de operibb. Dei.
lib. 2. cap. 3.
pag. 62.

Zanchius, imbraceth the same I confesse as the more *probable* opinion in his conceite: but what manner of *bodies*, *spirits*, and *diuels* should haue, he doth not determine. That they haue *airy bodies*: he seeth not (he saith) how the same should be proued. But he verely supposeth, *spirits* and *diuels* to haue other manner of *bodies* then either *airie*, or *celestiall bodies*: and that the *substance* of their *bodies* is more like to the *substance* of that *heauen of the blessed*, which is properly called the *Empyrial* or *fiery heauen*. Thus this excellent learned man; he doth giue (among others) his *coniecturall* opinion concerning the *bodies* of *spirits* and *diuels*. A *coniectural* opinion I say, very purposely consonant to that other *opinion* which himselfe and some others doe hold about the *creation of Angels* in that the forenamed, *heauen of the blessed*. Howbeit, neither *Zanchius*, nor any of the rest, do certainly determine this matter in *question*.

Lycanthropus.

Well, yet *Zanchius* and the other, they purposely encline
to

to this my opinion ; concerning corporall spirits and diuels.

Orthodoxus.

Not so. For whereas your selfe do certainly hold that spirits and diuels are endued with grosse and airie bodies: *Zanchinus*, and some others suppose, they do rather consist of *empyriall* or *ferie bodies* as was shewed before, where also I haue purpose-
lie put downe the speciall reason of this their *coniecturall opinion*. Howbeit, for a further declaration heereof, I do answer with *Gregorie*, *Beda*, *Damascene*, the *Schoolemen*, and others: who doe all iointly affirme, that euen as the knowledge of spirits and diuels (in comparison of our knowledge) is verie excellent and woonderfull large, although yet (in comparison of God) the same is but shallow and shorte: so surely, those the supposed bodies of spirites and diuels in comparison of our earthly and palpable bodies, may fitlie be saide to be spirituall, whereas yet (in comparison of the *omnisufficient*, and *incircumscribable spirit* of spirites) they may after a sort, be saide to be corporall. And this our *censure* concerning corporall spirites; being rightly vnderstood, as it ought to be (that is, being graunted *comparatiuely*) may very well stande with the truth. For certeine it is that *Angels* are not spirites purely simple, as God is most simple: neither are they infinite and incircumscribable spirits, as God alone is, but are *marshalled* within their proper dimensions and bounds. All which being graunted, it doth not thereupon necessarily folow, that therefore *Angels*, they are not created incorporall & finite spirits, and such as (after their manner) are limited definitiuely within their proper dimensions: but this rather folowes thereof, namely, that therefore spirits and diuels they are not most simple, most infinite, illocal, nor omnipotent powers. For, the specialls do alwaies retaine the common nature of their generall, and therein they fitly accord: howsoeuer, by reason of some repugnant formes, they doe otherwaies dissent among themselues. And thus, your *Fathers* (you see) both old and new, they are fully answered, concerning their supposed manning of this your opinion of corporall spirits or diuels.

Philologus.

Are you able *Lycanthropus*, to reply to his answer?

Lycanthropus.

I am vtterly vnable. But sir, sith you so confidently do hold that

Greg. Nazian.
sermone 2.

ὁ ἐν τῇ
θεολογίᾳ.

Greg. I. Roman.
tom. 1. moral.
in iob. lib. 2.

cap. 2.

Beda, tom. 2.
ὁ ἐν διδασκαλίᾳ.

lib. 2. pag. 314.

Damascenus,
cap. ὁ ἐν τῷ
αγγέλῳ.

Alexander
Aphrodisas,
12. Metaph. 12.

Iul. Scaliger.
Exercitat. 6.

alibi.
Item exercit.

359 sect. 2.

Ortho Casman.
Angelographi.

par. 1. cap. 3.
pag. 75.

that *spirits* and *diuels* are *incorporall*: let vs heare your reasons, and *authorities* concerning this point.

Orthodoxus.

Luc. 24. 39.

Heb. 1. 7.

Psal. 124. 4.

Marc. 5. 9.

Luc. 8. 30.

Legio of Devils. 2
666.

With very good will my reasons are these. First, *spirits* and *diuels* haue not *flesh* and *bones* (saith *Christ*) as you see me to haue. Wherein it is very apparant, that, there is one substance of humane bodies, and another of spiritual powers. *Spirits*, they haue neither *flesh* nor *bones*: therefore, they cannot be comprehended with the sight of the eye, nor handled by the sense of feeling, both which are proper to the sensible perceiuing of humane bodies. Againe, the Lord (saith the *Apostle*) hath made his *spirits* his messengers: and his ministers a flame of fire. The which place, albeit *Dauid* doth properly vnderstand of the operation of winds: yet, for as much as the *Apostle* applieth the same to the *Angels*, it is not to be doubted at all, but as the name *Spirit*, so likewise a spiritual essence appertaineth vnto them. Againe, we read that a legion of *diuels*, namely, fixe thousand, fixe hundred, sixtie and sixe possessed the man in the *Gospell*, whom *Christ* deliuered. But, if *diuels* be corporall substances, and doe essentially enter into the bodie of man, it is vtterly impossible that there should so many be crouded together, and all contained at once within the narrow corners of an humane bodie.

Exorcistes.

Some doe hold, there was (in deed) but one onely *diuell* in the possessed: whose name was *Legion*.

Orthodoxus.

Math. 8. 28.

Marc. 5. 9. 12.

Luc. 8. 30. 33.

Math. 8. 31.

As though it were possible, that one onely *diuell* could be really inherent in two seuerall persons at once? Besides that, it is verie apparant in *Marke* and in *Luke*, that, there was not one but many *diuels*: yea; and *Mathew* also (exchanging the name of one into many) he saith, the *diuels* besought *Christ* that they might goe into the heard of swine.

Exorcistes.

Sir, I onely haue shewed you what some others doe hold: but, proceed in your purpose.

Orthodoxus.

Aug. Genes. ad literam, lib. 7. cap. 9. & 12. & 21.

I proceed thus; The *spirits* or *soules* of men are *incorporall*: therefore *spirits* and *diuels* are also *incorporall*. For, if the reasonable soule or spirit of a man, be not corporall in any respect, I meane, if it be neither solide nor palpable as are the earthie and terrestriall

terrestriall bodies, neither yet subtiler or slender as are the aerie and celestiall bodies: then without doubt, spirits and diuels they are likewise incorporall, because they also are spirits. For, the *Danens, in En- chir. Aug. cap. 59. pag. 179.* nature, and definitions of a spirit and a bodie, do altogether, and in euery respect differ betweene themselves. And thus (be- sides those Philosophicall reasons which *Physiologus* propounded before) you haue hetherto heard from the *Scriptures*, such seuerall arguments as doe verie plainely conclude the non being of corporall spirites or diuels.

Pneumatomachus.

Beleeue me *Lycanthropus*, before we began this our conference, I doubted greatly of the essentiall being of spirits and diuels: Howbeit now I am cleere in that point, and by this discourse doe farther perceiue them to be admirable and wondrous powers.

Lycanthropus.

Verie true as you saie. But sir, let vs heare I beseech you, your authorities also concerning this point?

Orthodoxus.

With verie good will. Wherein I assure you, that this our opinion concerning incorporall spirits and diuels, is generallie receiued in the church of God: approoued by the consent of many *Diuines*: and confirmed fully from the *Laterane Councel*.

Lycanthropus.

For the generall receite thereof in the Church I make little doubt: but let vs heare now your seuerall authorities.

Orthodoxus.

Content. First, *Dionysius* writeth thus. Wee account not (saith he) the celestiall and deified powers or spirits, to consist of celestiall hyerarchie, innumerable feede, or to haue a manifold countenance, neither yet, to be like vnto liuing and corporall creatures: albeit the sacred *Scriptures* (in speaking of them) doe vse these Poeticall and fained formes.

Chrysostome, he saith, the *Seraphimes* are called spirits, that is, incorporall, and supernaturall powers. And a little after, he saith, they be called fierie or flaming creatures; because their substance is most pure.

Augustine he defineth them thus, Angels and diuels are spiritual powers, incorporall substances, inuisible, insensible, reasonable, rituall powers, incorporall substances, inuisible, insensible, reasonable, intel- *Aug. de cognit. vera vite cap. 6.*

intellectuall, and immortall: the good ones, they are shining and impassible, the euill ones blacke and passible.

Theodoretus,
in Genes.
Quest. 36.

Theodoret, he saith that God created the vniuersall nature of incorporall substances: constituting, decreeing, and ordeining their said nature to be intellectuall and also immortall.

Andreas Hiero-
solymitanus.

Andreas of Ierusalem, he saith, that Angels and spirites are all without their bodies.

Greg. in Ezech.
lib. 1. hom. 12.

Gregorie also, he saith in like sort, that spirits and diuels they haue no flesh.

Isidor. de sum.
bono lib. 1. cap. 3.

Isidore, he saith that Angels and diuels, according to their nature: are called spirits.

Damasceus, de
orthodoxa fide,
lib. 2. cap. 3.

Damascene, he saith that Angels and spirits are intellectuall substances, euermore mooneable and free, by the arbitrement of their proper power, incorporall, the ministers of God, obtaining immortallitie by grace, not by nature: the portraiture & bounds of whose substantiall being, onely the creatour of spirites, he knoweth himselfe.

Carolus magnus
de imag. lib. 3.
cap. 20.

Carolus magnus, he saith the essentiall substance of Angels and diuels is immortall: because they be spirits by nature.

Marc. Vigerius
Saonensis,
Decachordi,
I. ca. 18.

Vigerius Saonensis, he saith, that Angels are all of them spirituall substances without any bodies at all, consisting of vnderstanding and will: and therefore, they are euerie of them called Angels as it were by a Christian name.

Leonard. Cul-
mannus in di-
sputat. Theolog.
par. 1. fol. 15.

Culmannus he saith, that Angels are not corporall but spiritual substances: because they be spirits. For a spirit is not a substance consisting of elements, or hauing flesh and bones: in which onely respect, the Scriptures do call them ministering spirits.

Heb. 1. 14.
πνευματα
ἀσώματα.

Briefly, Bernard he saith, the verie wals are vnable to withstand the Angelicall spirits: but that all bodies, (how solide or palpable soeuer) they are vnto them verie penetrable,

Bernardus, in
capite Missus
est, homil. 3.

Loe, heere we haue summoned a grand-Iurie, of ancient Fathers: who haue all (with one generall consent) giuen vp their verdit, concerning the non being of corporall spirites and diuels. Go to therefore Lycanthropus, what say you to them?

Lycanthropus.

I saie they are all good men and true.

Orthodoxus.

Well, then I hope you will yeeld this question, namely, that spirites and diuels, they haue not materiall bodies, peculiar to their essentiall being: but are altogether simple, and incorporall substances.

substances: and that therefore, their *essentiall* being in men, (if the same should be granted) can neuer be perceiued by *corporall* sense, and so by consequence, no *corporall* possession at all.

Lycanthropus.

I yeeld no such matter vnto you.

Orthodoxus.

Why man, it was the determination, of that *grand-Iurie* of *Fathers*, whom you acknowledge for good men and true. Whereupon, their *verdit* was forthwith *authentically* recorded: and may not now (by any orderly course) be reuerfed.

Lycanthropus.

It may be, they were to inconsiderate and rash in giuing their *verдите*: and therefore, let vs heare your *Laterane Councell* concerning this matter in *question*.

Orthodoxus.

What man, must the credit of a *grand-Iurie* of *Catholike Fathers* be made to depend vpon the approbation of a generall Councell? Well then, the *Laterane Councell* doth flatly confirm, that *Angels* or *spirits*, they are *incorporall*, created of God: and, were not eternall before al beginnings, but, created only in time. By all the *premisses* then, you may plainly perceiue by swaie of *argument*, by plaine *evidence* of *Scripture*, by *authoritie* of *Fathers*, yea, and by the whole *consent* of a generall Councell, that *spirits* and *diuels* are *incorporall substances*: and, that therefore, if *diuels* doe *essentially* enter into the *bodies* of men, as your selfe do fondly imagine, they enter not so by any *bodies* of their owne, because they haue no *bodies* at all.

*Conc. Lateran.
magnum.
Can. i.*

Lycanthropus.

Whether *diuels* haue *bodies*, or no *bodies*, it makes no great matter: verie certaine I am, they haue a *reall* possession in men, and I prooue it thus. *Spirites* and *diuels*, they can *essentially* assume to themselues, true *naturall* *bodies*: therefore they can *essentially* enter into the possessed mans bodie.

Orthodoxus.

Are you fledde on the sodaine from the *diuell* his *reall* possessing of *bodies*, to his *essentiall* assuming of *bodies*? Can you find no fast footing to setle your selfe vpon: that you thus plodde hether and thither from point to point, as a man fearefully distracted, or suddenly fallen in a maze?

H

Lycan-

*The third Dialogue.**Lycanthropus.*

Yes sir, I haue fast footing (I warrant you) for whatsoeuer I hold : although yet now, I rather desire to heare what you are able to say, concerning the *duell* his *essentiall assuming* of true naturall *bodies*.

Orthodoxus.

Well, then I perceiue your store is not great : being thus constrained to spend on the stocke. Howbeit, because this matter wil craue a longer *discourse*, then the present time will afford : let vs therefore goe take our naturall rest, and meet here againe betimes in the morning, to discourse this point to the full.

Physiologus.

Your *motion* is good for vs all.

Philologus.

Very true as you say. And therefore, we three wil repaire to our *Innes*, to take our rest: and meete you (God willing) to morrow, by six of the *clocke*.

Orthodoxus.

Wel then, let vs forthwith arise, and depart.

The end of the third Dialogue.

The fourth Dialogue.

99

THE ARGUMENT.

Whether Spirits and Diuels can assume to themselves true naturall bodies? What bodies they are said to assume? and how those Scriptures are to be understood, which be for this purpose produced.

The speakers names.

{	PHILOLOGVS.	{	PHYSIOLOGVS.
{	LYCANTHROPVS.	{	ORTHODOXVS.
{	PNEVMATOMACHVS.	{	EXORCISTES.

Philologus.

Lycanthropus? I haue this night in my sleepe, beene so strangely troubled about thy last *argument*: as, if thou take heed to thy selfe, I verily belecue thou wilt giue them the foile.

Lycanthropus.

I am so perswaded my selfe: howbeit, if I be conquered therein, I haue another in store that will trouble them more then that by a thousand fold.

Pneumatomachus.

Make much of your *arguments* against the intended skirmish, and all little enough: for, you are to encounter with sharpe sighted aduersaries.

Lycanthropus.

Be as sharpe as they will: they shall be sure to receiue as hot as they bring. But, behold where they come?

Orthodoxus.

What sirs? God giue you good morrow. You haue preuented our purpose: which was, to haue perused an *author* or twaine before your coming. Howbeit, sith you are all so ready: Goe to *Lycanthropus*, propound your *argument* to vs.

Lycanthropus.

I propound it thus. *Spirits and Diuels*, they can essentially *assume* to themselves true naturall bodies: therefore, they can essentially enter into the possessed mans bodie.

H 2

Physio-

The fourth Dialogue.

Physiologus.

We haue hetherto denied, and your selfe was vnable to prooue any *reall* or *substantiall possession* at all: and would you now thus cunningly insinuate some essentiall entrance of *diuels*, vnder the pretence of *assumed bodies*? Which *assuming* of *bodies* if it should be denied; would perhaps, be as hard to prooue as any the points before.

Philologus.

What fir? would you beare vs in hand, it were hard to prooue that the *diuell* can *assume* to himselfe a *bodie*? That was neuer yet doubted of any: and dare your selfe vndertake to denie the same?

Physiologus.

I vndertake no absolute deniall thereof: but onely do here make it a *Question*. Howbeit, sith your selues are so resolute concerning this point: doe tell me what *bodie* the *diuell* doth *assume* to himselfe. Whether, a true *naturall*: or *phantasticall bodie*?

Pneumatomachus.

Surely, a true *naturall bodie*: or none at all.

Physiologus.

If a true *naturall bodie*, then tell me further, whether it be a *bodie created before*: or, to be *newly created*?

Lycanthropus.

It is a *bodie created before*.

Physiologus.

If you hold it a *bodie created before*, then tell me yet further, whether you take it to be a *living*: or *dead mans bodie*?

Exorcistes.

I take it to be some *living mans bodie*, if any at all: else, how should it possibly serue the *diuels* purpose?

Physiologus.

I woonder, you should so grossely imagine an impossible matter. For, where hath the *diuell* receiued power from the Lord: to dispossesse *living soules* of their *organicall bodies*? And, what must become of that *living mans soule*: all the while the *diuell* *assumeth* his *bodie* it selfe, to serue his mischieuous purpose? Moreouer, it is verie absurde: to suppose that the *diuell* can possibly assume to himselfe any *living mans bodie*. Because the Lord hath so vchangeably established such an insepara-
ble

ble vnion betweene the *soule* and *bodie* of a *living man*: as, vn-
lesse the *bodie* and *soule* be substantially vnited together, that
man may not truly be termed a *living man*. And which more
is, the *soule* and *body* are so inseparably conioyned by the crea-
tion of God: as, no one creature in heauen or in earth may
possibly disioyne them, before the finall separation of life, ac-
cording to the determinate councell & appointment of God.
Briefly, be it supposed that the *diuell* could in deed *assume* to
himselfe some *living mans bodie*, and could also for the present,
extenuate the same, and *transforme* the substance thereof into
spirituall *congeallations*, as *Tatianus* affirmeth: yet, this is verie
certaine and a generall rule, that, two substantiall *formes* can-
not possibly be inherent together and at once, in one and the
selfe same *subject*. And therefore, to bring the substantiall
forme of a *diuell* without feeling, into the substantiall *body* of a
man without either killing or hurting, and which more is, to
transforme the same into such a slender and *impalpable sub-*
stance as cannot of the *possessed* him selfe be *sensibly* perceiued
or felt, no not at the first entrance into him: it may well be
vnlikely, but very certaine I am, the same is vtterly impossi-
ble for all the *diuels* in *hell* to accomplish, such hard hap they
haue, in *assuming* a *living mans body*.

Tatianus con-
tra grecos.
4. phisic. & 2.
de anima,
simul, & semel.

Pneumatomachus.

For my part, I rather suppose that the *Diuel* doth *assume* to
himselfe some *deads mans bodie*.

Physiologus.

This your *supposall* is no lesse absurd then the other before.
For first, if that *bodie* which the *Diuel* doth *assume*, be the *body*
of a *dead man departed long since*, then surely, it is an hundred
to one, that, that selfesame *assumed bodie* is either eaten with
wormes, and so, vnfit for the seruice: or is else so putrified with
filthie corruption, as the *Diuel* (by entring into any therewith)
must needs poyson the *possessed man* vnto death. Againe, if
that *assumed bodie*, be the *bodie* of a *dead man but lately departed*
this life: the *Diuel* then, by *assuming* such a *newly departed bodie*,
must be supposed to appeere in a white winding sheete, as he
was heretofore thought to appeere vnto Saul, in *Samuels sup-*
posed bodie with a mantel about him, & must so (for the present)
forsake that his supposed *forme*, which the *Poets* and *Painters*
doe hold to be grisly and blacke. Besides that, in supposing

1oh. 11. 39.

1. Sam. 28. 14.

1. Cor. 6. 13.

1. Cor. 6. 15.

1. Cor. 6. 19.

Otho Casman.
Angelograph.
par. 2. cap. 18.
pag. 528.

Deut. 32. 39.

1. Sam. 26.

Psal. 36. 9.

Ioh. 5. 21.

Act. 17. 28.

Rom. 4. 17.

the *Dinell* can *assume* to himselfe the *bodie* of a man, you doe therein very grossly oppose your selfe to the blessed *Apostle*: who saith most confidently that mens *bodies* are created for the *Lord* himselfe, and not for infernall *Spirits*. That, they are the *members* of *Christ*, not the *mansions* of *Belial*: the *temples* of the *holy Ghost*, not a *dungeon* for *Dinels*, a *stie* for *Satan*, not an *habitation* for *Helbounnds*. Briefly, if the *Dinell* doth *assume* to himselfe, some *dead mans bodie*, whether long since, or but lately departed: we must (by this your supposall) imagine a *resurrection* of *bodies* before the generall iudgement, and therein also, must attribute to the *Dinell*, that absolute power of *raising* the dead, which only is due and proper to *God*, and so, by consequence conclude, that the *Dinell* can accomplish and worke true *miracles*. Whereas the *Lord* only is able to *take life* from the dead, and to *restore* them againe unto life: which is such a *miraculous worke* of the omnipotent *God*, as by an infallible consequence approoueth the *Deitie*. Seeing therefore that by this your *supposall* you doe in effect but *Deifie* the *Dinell*: bee forthwith ashamed to hold, that *Spirits* haue power to *assume* to themselves the *bodie* of a man *alreadie created*, whether dead, or alieue.

Lycantropus.

You grant then, that the *Dinels* doe *assume* to themselves some *uncreated bodie*?

Physiologus.

I grant no such thing. For, how is it possible, either *Dinell* or *Angel* should *assume* that which is not at all: or that they should take to themselves, a *bodie* not yet *existing in nature*?

Philologus.

Very true. But after the *creation* of such an essentiall *bodie*: you doe then confesse, the *Dinell* may *assume* such a *bodie*?

Physiologus.

I confesse no such matter: vnlesse you first shew me by whom those selfesame supposed *bodies* should be essentially *created*: whether by *God*: or the *Dinell*?

Exorcistes.

They are surely *created* by *God*, or not at all: for the *Lord* onely alone is the *creator* of all things.

Physiologus.

Though the *Lord* in deed, be the *Creator* of all things, yet doth

doth it not necessarily follow, and your selfe shal neuer be able to proue, that he is also the *Creator* of these things: And, how dare you then so confidently auouch: that these your supposed *bodies* for the seruice of *dinels*, are essentially created by God?

Exorcistes.

God is of infinite power: and therefore may doe it.

Physiologus.

Your may be, concludeth nothing at all. Neither doe we dispute what God either may, or is able to doe: but what (in deed and in truth) he doth certainly accomplish. And, albeit the *Lord* (I confesse) be of infinit power, yet is his said power restrainde to his will: for *whatsoeuer the Lord willeth, that doth he* *Psal. 133. 6.* *in heauen and in earth.* So then, vnlesse you can shew the *Lords* word to witnesse his will concerning such extraordinarie *creation of bodies* for the seruice of *Satan*: whatsoeuer your selfe shall haplie imagine that *God may doe*, therein, you must yet giue vs leaue to doubt of the doing thereof in deed.

Lycanthropus.

But, why may not the *Lord* for the execution of *injustice*: *Quaestio.* create them such *bodies*?

Physiologus.

First, because the *Lord* hath infinite meanes besides, and those also of more excellent maiestie for the execution of *injustice*: and therefore, he stands in no maner of neede to haue such a patched supplie. Secondly, for that the *Lord* will neuer do that; which may any waies witnes against himselfe. But, for him to create such essential *bodies* afresh at the pleasure of the *dinell*, and so oft as he pleaseth: doth derogate greatly from the certaintie of that sacred truth which sealeth vnto vs, *the certaine accomplishment of all his workes whatsoeuer in fixe daies space, and the vndoubted ceasing from all his labors i. e. following day.* Moreouer, to hold for infallible truth, that those your supposed *bodies* for the seruice of *Satan* must in any case be created of God: what doe you else in effect, but thereby conclude the *Lord* him selfe to be slauiishly subiect vnto *Satan* his accursed commaund, in creating him *bodies* afresh, and so oft as seemeth him good? Briefly sith *the glory of God is the maine end of all his creation*: what one glory may possibly redounde to the *Lord*, by creating such your supposed *bodies* as (being altogether by *Satan* abused) are prepared neither to destruc- *Math. 4. 3.* *Pro. 16. 4.* *Rom. 11. 36.* *Col. 1. 16.* *Responcio.*

tion nor glorie? And therefore, it is grosse impietie, or rather an horrible blasphemie for any to hold, that the Lord alone must be the Creator of any such essentiall bodies, as your selfe and some others suppose the *diuell* doth assume to his seruice.

Lycanthropus.

It is certaine then, that thole assumed bodies are created by Satan him selfe.

Physiologus.

It is euen as certainly so, as that *S. Donston* did hold the *diuell* fast by the nose with a paire of pincers, the very first day he appeared vnto him in such an assumed bodie: wherein *Donston* terued the *Diuell* of trust, and according to his due desertes: to teach him to be meddling with the worke of creation, before he had gotte a Comission from God. But, alas, *Lycanthropus*, are you not highly ashamed, to hold so maine absurd and horrible impieties, or rather such execrable and intollerable blasphemies? For, be you thoroughly assured of this, that your selfe imagening the *diuell* a creator of bodies, you doe thereby ascribe vnto him a supernaturall power: and therein also doe attribute that vnto *diuels*, which onely is due vnto God, because creation of substances was neuer yet graunted to man or Angell, much lesse vnto *diuels*. Besides that, if it were in the power of *diuels* either to create, or assume to them selues essentiall bodies at pleasure: it is not then to be doubted, but that (such and so endlesse is their malice towards men) we should shortly haue the whole world replenisht with corporall *diuels*, yea, and their number would farre surmount the number of men, if all be true that is set downe in *Salomons notes of conuincation*. Wherein are named seauentie nine principall *diuels*: hauing euery of them vnder them and at their commaund, some tenne, twentie, thirtie, fortie, fiftie, sixtie, seauentie, yea, and some of them eightie legions of *diuels* at the least. So then howsoeuer your selfe shall otherwaies dreame of a power in Satan for assuming of bodies: sith they can be no such bodies as are newly created either by God or the *diuell*: sith they can be no bodies created before: sith they can be no bodies of men either dead, or alie: it must necessarily follow, that those imagined bodies which the *diuels* are supposed to assume to them selues, they are (in deed and in truth) no true naturall bodies.

Lycan-

In legenda
aurea.

Magist. sentent.
lib. 2. dist. 7.

Lucas Lossius,
In Euangelia
dominic.
fol. 421.

Act. 17. 28.

Col. 1. 16.

Lucas Lossius,
in Euangelia
dominic. fol.
505.

Reginald Scot,
in his discouerie
of witchcraft,
lib. 16. cap. 26
pag. 377.

72. diables.
Capitaine du
notre infinite
les autres

Lycanthropus.

It is like then, that the *diuels*, they do onely *assume* to themselves but a *phantasticall body*.

Questio.

Physiologus.

And it is like then, that the *diuels*, they haue onely in men, but a *phantasticall possession*: which is the very same issue you were brought vnto before, when we discoursed of the *mental possession of diuels*.

Responsio.

Philologus.

How now *Lycanthropus*, are you brought to a *non-plus* before you well wiste?

Lycanthropus.

I wot not I assure you, which waies to winde my selfe out from these windings and turnings: howbeit, for any thing hitherto heard, I will neuer beleene but that the *diuell* can assume to himselfe a true *naturall bodie*.

Orthodoxus.

What man? will you with such settled pertinacie dwell in your *opinion*: not hauing found *reason* therefore?

Lycanthropus.

Yes sir, I haue *reasons* and *authorities* both to support me therein.

Orthodoxus.

Let vs first heare your *reasons*?

Lycanthropus.

With verie good will: wherein first from the like, I doe reason thus. The *good Angels* of God, they haue appeared to men in *assumed bodies*: therefore *spirits* and *diuels*, they may also appeere vnto men in *assumed bodies*.

Obiectio.

Orthodoxus.

Your *argument* is faultie; the same not consisting of things essentially alike in euery respect. For, neither haue the *infer-nall diuels* those heauenly priuiledges which the *celestiall Angels* enioy: neither yet are they equall with them in knowledge and power. So as, although the *good Angels* doe sometimes *assume* to themselves *essentiall bodies*: yet doth it not necessarily follow, that therefore, the *euill Angels* or *diuels* are able to do the like. Againe, howsoeuer the *good Angels* haue (at some time) *assumed essentiall bodies*: yet doth it not appeer, and your selfe cannot prooue, that they *created* those *bodies* them-

Solutio.

Tob. 8. 3.
2. Pet. 2. 4.
Iude. 6.
Reuel. 20. 1. 2.
Ortho Casman.
Angelograph.
par. 2. cap. 5.
Quest. 1. pag. 272.

themselves, but by the prouident power and appointment of God, they had them from else where for that speciall seruice whereunto they were sent. Moreouer, there is no sound consequence in this, viz. *Good Angels*, they do visibly appeere vnto men in *assumed bodies*: therefore *euill Angels* they doe the like. This I say doth not folow: because of the *good Angels* appearing in *visible bodies*, we haue had often and manifest experience, but of the *euill Angels* appearing so, no example or instance at all can be giuen. Briefly, your argument is but a deceauable *Elench*, from a *may be*, to the being indeed: whereof no certeine conclusion can folow. For thus you reason. *Good Angels* haue appeared to men in *assumed bodies*: therefore *spirites* and *Diuels* they may also appeare vnto men in *assumed bodies*. This your (*may be*) concludeth nothing for certeine. Whereas you should haue argued thus. *Good Angels* appeare in *assumed bodies*, therefore *spirits* and *diuels* do appeare vnto men in *assumed bodies*: but then your consequent woulde haue been ouer-hard to prooue, and besides that, it is the very question it selfe. By the *premisses* then it is very apparant, that this your first reason hath in it no reason at all to support your opinion.

Lycanthropus.

But, sith it is certeine that the *good Angels* doe oftentimes appeare in *assumed bodies*: why should not *spirites* and *diuels* be able to do the like?

Orthodoxus.

As though, because the *omnipotent God* doth furnish and endowe his heauenly *messengers* with *sensible bodies*, when and so oft as seemeth good to himselfe: therefore, euery *impotent* and *infernal spirit* or *diuell* is able also, to do the like at their pleasures?

Lycanthropus.

Why may not the Lord do as much for *spirits* and *diuels*?

Orthodoxus.

The Lord may do whatsoeuer he please: that it will be his good pleasure to do this which you dreame of, who can certainly say? His pleasure in the one hath beene made apparant vnto vs by often experience: for the other we haue neither *worde* nor *promise*, nor *example*, to my remembrance.

Exor-

Exorcistes.

Yes, there is a plaine prooffe heereof in the *Psalmes*: where *Psalm. 78. 49.* *David* saith plainly that the Lord powred forth the fiercenes of his wrath vpon the Egyptians, by sending his euill Angels among them.

Orthodoxus.

What vnderstand you by the euill Angel there?

Exorcistes.

Those spirits and diuels wherewith they were dailie tormented.

Orthodoxus.

Consider diligentlie the story concerning the Egyptian plagues, and tel me where you find any one diuel afflicting them: nay, tel me what one plague was among them, which was not inflicted vpon them by the message and ministry of *Moses* and *Aaron*. And therefore, you are deeply deceived in mistaking these words, by sending the Angels or messengers of euils. Which place, *Tremellius* vnderstands not of spirits and Diuels sent among them: but of *Moses* and *Aaron* rather: whom the Lord sent to the Egyptians as his only Angels, that is, the only messengers and executioners of all those his euils which were cast vpon Egypt. And, this sense is (in my opinion) according to the purpose, coherence, and scope of the *Psalm* it selfe.

Exod. 7. &c.

and 8. &c.

and 9. &c.

משקח

מלאכי

רעים

mittendo nuncios malorum.

Psalm. 78. 49.

Tremel. ibid.

Lycanthropus.

But, it is as *Exorcistes* saith, in the vulgar translation?

Orthodoxus.

It is true, and therefore let it so stand as he saith, for euill Angels: I meane, for spirits and diuels. But, now tel me withal, how much this place doth make for the assuming of bodies by spirits and diuels? Thus you reason. The Lord sent his euill Angels among the Egyptians: therefore, spirits and diuels they assume to themselves what bodies they please. This consequent hath in it no sequel at all: and it is quite contrary to the words of the text. For *David* saith not that the Lord sent his euill Angels essentially into them, but among them, I meane the Egyptians: which proueth nothing for *Satan* his assuming of bodies.

Exorcistes.

But yet, we haue a notable example concerning this point, from the diuel his tempting of *Enab* in the serpent. *Genes. 3. 1.*

Ortho-

The fourth Dialogue.

Orthodoxus.

Wel, go to, frame your argument.

Exorcistes.

I frame it thus. *Satan* he did put vpon him the *body* of the *serpent*, and spake very sensibly in that selfesame *serpent* therefore, *spirits* and *dinels* they can and are able to do the like with any *body* els whatsoeuer.

Philologus.

Maister *Orthodoxus*? this argument I belecue will set you hard?

Orthodoxus.

Not so hard as you thinke, by then the ambiguous termes are opened more plainly. And therefore, doe tell me here, what you meane by *satan* his putting the *serpents body* vpon him?

Exorcistes.

I meane this: namely, that he did *really* and *essentially* enter into the very *essence* and substance of the *serpent* it selfe.

Orthodoxus.

Then it must folow by necessary consequence, that the *dinel* himselfe did *essentially* become the *serpent* in deed: or the *serpent essentially* the *dinel* at least, during the whole time of that action.

Lycanthropus.

Yea, what else?

Orthodoxus.

Do you aske me what else? I askè you for answere, whether your hart be so deeply bewitched with blindness, as you cannot perceiue the absurdity hereof: it beeing so apparantly euident to all the world? For, is it possible thinke you, that the *dinel* should be able vtterly to annihilate the *essetiall being* either of himselfe, or of any other creature vnder the heauens? Or, is it likely that *satan* can cause himselfe to be a *dinel* or no *dinel*: and the *serpent* to be a *serpent* or no *serpent*, when, and so oft as it pleaseth himselfe? If this were certainly so, what one creature in al the world could any long time continue in that proper estate wherein it was first created of *God*? For, the *dinel* hath *mil* and malice enough to do mischief, if he had but that *absolute power* to accomplish the same. Moreouer, from *satan* his *assuming* of the *serpents body* alone, you doe plainly conclude

conclude an absolute power in *diuels* ouer all other *bodies* else whatsoeuer: and so, from one *particular example* you do cunningly gather a *generall conclusion* thus. *Satan*, he did essentially assume the *body* of the *serpent*: therefore, *spirits* and *diuels* can essentially assume what *bodies* they please. This argument is vtterly vntrue in euery part. For first, whereas I plainly deny that the *diuel* can so essentially assume a *body*, the which thing you should proue: your selfe by a pitifull *begging of the cause in question*, do take it as graunted, and thereupon, would proue the same by the same, attributing also to the *diuel* such an absolute power therein as is vtterly impertinent to any creature, and thereby also you doe highly derogate from the *diuinity* and power of *God*. Secondly, your argument also is faulty, in that it concludeth more largely then was put downe in the *premisses*: namely, from one particular practize of *satan* it concludes an absolute power (as was said) ouer al *bodies* whatsoeuer, which is a deceiueable kind of reasoning. For, albeit we should grant (which will neuer be proued) that *satan* had for that once, some speciall preuiledge granted from *God*, and did thereby also, essentially enter into the very essence of the *serpent* as your selfe suppose: yet doth it not folow, that therefore *spirits* and *diuels* they can also essentially assume to themselves what *bodies* they please. Howbeit, to the end we may the more directly and plainly proceed, doe tell me whether it was the *diuel* alone, or the *serpent* alone, or the *diuel* and *serpent* together, that gaue the onset vpon *Enah* in that temptation?

Philologus.

It could not be the *diuell* alone: for he is not named at all in the *action*.

Orthodoxus.

If he be not named at all in the *action*: how comes he then to be charged for the *principall author* in that selfesame *action*?

Exorcistes.

In other places of *scripture*, his malice that way is mightily tainted, and himselfe accused for a *murderer from the beginning*: although in the *historie* of *Enahs* tentation he be not precisely named any *author* at all.

Orthodoxus.

Yea, but how can those places of *Scripture*, in anie sounde reason impose the blame of the *action* vpon *satan* himselfe: if
neither

Petitio principij

Idem, per idem.

*Wised. 2. 24.
Iob. 8. 44.*

neither *absolutely*, nor *properly* nor *historically*, nor *Allegorically*, nor *metaphorically*, nor any waies else he be specially named in that very *historie* of *Euahs* tentation, wherein the *action* it selfe with the seuerall *circumstances* is fully and plainly expressed:

Exorcistes.

Moses (you know) doth not set downe the *story* of the *Bible* at large: but onely compiles the same in a summary *abridgement*.

Orthodoxus.

But, that *action* especially being so waighty a matter, was necessary to be knowen in euery point: and therefore it is not to be doubted, but that the *history* concerning the same is so exactly set forth with euery *circumstance*, as that any man may be able to iudge of the *principall actors* therein at the least. So then, although the *dinel* in that *history* be neither *absolutely*, nor *historically*, nor *properly* expressed by name: yet must we acknowledge him to be therein *allegorically* and *metaphorically* set forth at the least, or otherwaies impose no blame vpon him at al concerning the *action*.

Lycanthropus.

Yes, euen by that selfesame *story* he is *allegorically* or *metaphorically* set forth in the *serpent*.

Orthodoxus.

Then was it no *natural serpent*, but the *dinel* himselfe *metaphorically* set forth by the name of a *serpent*: who gaue the on-set vpon *Euah* in that tentation. For, by *allegories* and *metaphors* there is euermore some other thing ment; then that which is *literally* expressed.

Lycanthropus.

But yet for all that, the *serpent* is said to haue tempted *Euah*.

Orthodoxus.

That is, the *dinel* alone *metaphorically* set forth (as you say) by the name of a *serpent*: was he that tempted our *grandmother Euah*. I proue it thus. If in that *action*, the *dinel* himselfe be not *historically* and *properly*, but *allegorically* and *metaphorically* called a *serpent*, because he is most crafty and subtile, then vndoubtedly, the *obiection* of a *serpent* is very inconuenient: but, the *antecedent* is true, and therefore also the *consequent*.

Exorcistes.

Proue your *antecedent*.

Ortho-

Oribodoxus.

I wil. First (besides that which you grant your selfe) it is an accustomed thing in the sacred scriptures to vse, the names of other creatures in setting forth to our sense, the intellectual creatures themselves. Hereupon it is, that (in the Apocalypse) the (diuel by a perpetual allegory) is called a dragon or serpent: 45. and therefore in this history of *Euahs* tentation by the like perpetuall allegory he is also called a serpent. Secondly *Moses* (in that action) doth purposely intitle the diuel by the name of a serpent: because (by his effectuall creeping into the interiour senses, as also, by infecting mens minds with venomous persuasions) he doth very liuely represent the nature, disposition, and qualities of the venomous serpent. Thirdly, the serpent that tempted *Euah* in paradise, is there said to be more subtile then euerie beaste of the field: the which (if Philosophers writings be true) cannot be truly auouched of the naturall serpent. For there are many other creatures more subtile then she: & therefore, it must needs be ment of the spirituall serpent. Fourthly, *Moses* doth therefore purposely attribute speech to the serpent which tempted *Euah*: to the end we (knowing by experience, that speech cannot properly accord with a naturall serpent) might the rather be induced to beleue that the same must metaphorically be vnderstood of the spirituall serpent. Fifthly, the punishment inflicted by God, hath no conueniencie at all with the naturall; but with that infernall figured serpent the diuell. For, neither can the going vpon her belly, nor the eating of dust be any punishment at all to the naturall serpent; because (before the tentation) both those properties were peculiarly allotted vnto her, she taking her name from her creeping condition. Neither yet may we imagine that the said serpent (being of some better forme before the tentation) was then (by the iust iudgement of God) transformed into a viler proportion, property, or shape: she being in the historie of the creation accompted among the creeping creatures. Lastly, *Moses* he makes no mention at all of the serpents comming to *Euah* about that busines, nor of her departure after the action, nor of any one speciall propertie whereby she might be essentially discerned to be (in deed) a true naturall serpent, no nor of any manner amaze, or sodaine feare in *Euah* at her sodaine approach & extraordinarie speech: whereas yet *Moses* him selfe,

was

Isa. 11. 6.

Am. 4. 1.

Math. 3. 7.

Luc. 13. 32.

Apoc. 12. 3.

45.

and 13. 1. 4. 11.

and 20. 2.

2. Cor. 11. 3.

Genes. 3. 1.

Gen. 3. 1. 3.

Gen. 3. 14. 12.

Serpens, a

serpento.

Isidor. de summo

bono. lib. 3.

Gen. 1. 25. 26.

Exod. 4. 3.

*Estoit le diable et no
pas le serpent.*

was afterwards horribly afraied at the onely sight of a *serpent*. So then, by all the *premises* it is very apparant, that it was the *diuell* him selfe and no *naturall serpent*, who set vpon *Euah* in that tentation, he being onely *metaphorically* set forth by the name of a *serpent*: and therefore had no need in that *action*, essentially to assume to him selfe the *body* of a *naturall serpent*, for the better accomplishment of the entended businesse.

Exorcistes.

Gen. 3. 1. 14.

Sir: if by the onely name of a *serpent*, you will needes *metaphorically* vnderstand the *diuell*: how then should some of the words in that *storie* accord with the nature of *satan*? As, where it is said that *the serpent was more subtiler, and was cursed above all the beasts in the fildes*: and that *she should goe vpon her bellie, and eate the dust of the earth all the daies of her life*. Can any of these things be properly applied to the *diuell*? Was the *diuell* before this, of an *Angelicall nature*: and must he be marshalled now, with the brute *beasts* of the field? Hath *satan* a belly to goe vpon now: being but lately an *incorporall creature*? Feedeth the *diuell* now vpon the *dust* of the earth like a creature that liues by *naturall nourishment*? or, hath he the daies of his life determined now: being not long since an *immortall substance*? These speeches you see, they cannot be properly applied to the *diuell*: and therefore absurd to say it was *satan*, *metaphorically* set forth by the *serpent*, who set vpon *Euah* alone in that tentation.

Orthodoxus.

Tho. Aquin. in
1. part. summa,
1. quest. art. 10.
Amand. polanus
in Syllog. Theff.
de verbo Dei
Didascalia,
pag. 54.
Aug. ad Gen.
lib. 11. cap. 1.

You gallop away with the *matter* as if you were certainly sure to get the *goale*: but, take heed to your footings for feare of a fall. And seeing you vrge me so strictly with the *luerall* sense, do here tell me I pray you, whether all things set downe in that *historie*, can (in any *luerall sense*) be possibly applied to a *naturall serpent*? If not, why then should it seeme strange vnto any, that the most pointes in that *action* be *allegorically* expounded? Howbeit, to be silent my selfe; you shall heare what *Augustine* and some others doe say concerning these matters. When any thing (saith he) is found in the *Scriptures* which cannot (without an *absurditie*) be possibly interpreted *literally*: that thing without doubt, is spoken *figuratiuely*, and must receiue some other signification then the bare letter doth seeme to import. For (saith Gregorie,) when the order of the *historie* be-

commeth

Augustine.

Iudg. 9. 8. 9. &c.

Nota. B.

Nota

Gregorius in
moralibus.

commeth defectiue of it selfe in the literall sense, then, some misti-
call sense as it were with wide open doores, doth offer it selfe: yea, and
that mysticall sense must be receiued in steede of the literall sense
it selfe. And therefore (saith Peter Martyr.) that malediction or
curse which the Lord did cast on the serpent, must be allegorically
vnderstood of the diuell: and those things which seeme properly to
accord to the serpent in deed, must metaphoricallie be transferred
to satan vnderstood in the serpent. And according to this infal-
lible rule, Augustine him selfe he putteth a plaine difference
between the Lords speech to Adam and Euah, and that which
he gaue to the serpent, affirming the first to be literall, and the
other allegoricall: because else (saith he) it should seeme ab-
surde to offer a vocall speech vnto a brute beast without vnder-
standing. And accordingly he giues an allegoricall sense con-
cerning that action, saying: Onely, that temporarie punishment of
Satan is here set downe, which ought to be a watchword and terrour
vnto vs: and not that eternall vengeance which is reserued for him
in Hell against the generall iudgement. And therefore, where it
is saide. Thou art cursed aboue all the beasts in the field, there the
verie brute beasts (to the horrible confusion of satan) are pre-
ferred before him; not in absolute power, but in an especiall
regard of that happy continuance and timely conseruation of
their originall nature. For, the beasts of the field they doe not
forgoe any heauenly happines which they neuer yet had:
but they continue foorth their course in that selfesame primary
estate which they tooke at the first. Againe, whereas it is said,
vpon thy belly shalt thou goe: the meaning is, that Satan should
creepingly preuaile against such as are carried headlong with
carnall affections, which is meant by the belly. Againe, where it
is said, thou shalt eate the dust of the earth all the daies of thy life:
the meaning is, that such onely as delight in earthly desires,
should become an appointed praie for the diuell, while the
world doth endure, which is termed the daies of his life. By this
then you see, that those things in the storie which are thought
properly to appertaine to the serpent: may yet (in an allegori-
call sense) be fitly transferred to the diuell vnderstood by the
serpent. The rest of the matters are so pertinent to satan him-
selfe, as (without great violence done to the text) they may
(at no hand be applied to the naturall serpent: and therefore,
for any thing hether to heard, the diuell (in giuing the onsette

G. Alley in his
poore misti-
brarie, 189.

Pet. Martyr, in
Gen. 3. 1.

Nota 3. Nota

Aug. ad Genes.
lib. 11. cap. 9.

Nota

Aug. lib. in Gen.
contra Manich.

Tho. Aquinas
2. 2. quest. 165.
artic. 2.

Gregor moral.
lib. 20.

Genes. 3. 1.
4. 5. 15.

vpo *Euah*) he had no need at all, *essentially* to insinuate himselfe into the *bodie* of a *serpent*, sith he might by himselfe alone, verie sufficiently accomplish that worke.

Pneumatomachus.

Doe you hold it for truth, that the *dinell* (in that action) did not vse the *ministerie* of the *serpent* at all.

Orthodoxus.

*Cyrl. lib. 3.
contra Iulian.
Apostat.*

*Apoc. 12. 9.
Math. 3. 7.
and 12. 34.*

*Apoc. 12. 3. 4. 7.
10. 12. 15. 17.*

*Apoc. 12. 9.
and. 20. 2.*

What I doe hold therein, shall hereafter be heard. Onely, (because your selfe doe so confidently insist vpon *satan* his *essentially* assuming of the *serpents bodie* at his tempting of *Euah*) I haue here (as it were by the way) very apparantly proued, that (for any thing you are able to propound to the contrary) the *dinell* he might easily effect that worke by himselfe alone, without any helpe of the *serpent*, as you haue heard by the former auctorities, and may yet haue the same further confirmed by *Cyrl* himselfe. Who doth flatly affirme, that *the serpent was no true and naturall serpent in deede, but onely the forme and shape of a serpent: vnder which the dinell him selfe did talke with the woman, and wherein also he did vndergoe the curse of God denounced vpon him. And I pray you, what absurditie, impietie, offence, or inconuenience were it at all for any to hold that Moses (vnder the person of a poysoning serpent) did metaphorically set forth the dinell himselfe who poysoned Euah?* From whence comes it else that the *dinell* is called a *viper* or *serpent*, and his children *the generation of vipers*? but from that first description which *Moses* makes of him in this selfesame action? There are none so grosse (I suppose) as to dreame that the *dinell* is a *materiall serpent*: nor any so madde, as to imagine that the wicked are the *the generations of snakes and vipers* according to the *literall sense*? Briefly, let this action concerning *Euahs* tentation be conferred exactly with that description and dealing of *satan* set downe in the *Apocalypse*; and tell me who will not conclude, but that it was the *dinell* himselfe *metaphorically* set forth by the *serpent* that tempted *Euah*. And in consideration hereof, he is there purposely called not simply a *serpent*, but that *old serpent*: which name it selfe is afterwards *exegetically* expounded by the *dinell* and *satan*, who deceived the world, and was a murderer from the beginning.

Philologus.

If it was no *serpent* (as you say) but the verie *dinell* himselfe
tha

that tempted *Euah*: why then is he not called by his proper name in some part of the *hystorie* concerning that *action*.

Orthodoxus.

It was vndoubtedly the *diuell* himselfe that tempted *Euah*: *Tremel*, in whose name (saith *Tremellius* and others) was purposely concealed by *Moses*, in an especiall regard of the *simplicitie* and rudenes, of that present *people*, to whose *lleser capacities* he sets foorth the matter in forme of a *Tragedie*: producing the Lord, the *serpent*, the *man*, and the *woman*, as *actors* therein, to the end our weake vnderstandings might be the more sensibly enformed concerning that matter. Howbeit, because in the *hystorie* of the *creation* there is no peticular mention of *Angels* or *spirits*: therefore the proper name of the *diuel* is heere especially concealed, and himselfe is *metaphorically* described vnder the *serpent*, least, they (hearing in that *action*, of some *spirituall substance* vnheard off before) might happily haue a window set open to prophane curiositie; and so, either fall into grosse *Idolatrie*, or runne with the *Maniches*, into the palpable error concerning *two sundry beginnings*, or *creators of things*. By all the *premises* then it is verie apparant, that (notwithstanding the contrary opinions of some) I should commit no absurditie at all, in auouching that *Satan* himselfe alone gaue the onset vpon *Euah*: hauing some speciall *reasons*, the *testimonies* of *fathers*, yea, and the *opinion* also it selfe verie authentically *pruileged* in our *English church* by publike *authoritie*.

Lycanthropus.

Notwithstanding your *authorities* and *reasons* whatsoeuer, I will neuer be perswaded that the *diuell* alone did set vpon *Euah*.

Exorcistes.

And surely (whether the *diuell* alone or not) I will neuer beleue it was the *serpent* alone that did it: both, because *serpents* and *snakes* could neuer properly speake, and for that the *enimie* which was put betweene them two and their seed, may not possibly be vnderstood of the *snake* and her broode.

Orthodoxus.

The common receiued *opinion* is, that it was the *diuell* and *serpent* together: whereunto also I doe willingly subscribe: Partly, in an especiall regard of two other places of *Scripture*,

Isa. 65. 25.

2. Cor. II 3.

שח

ex שח

rel. שח.

Aug. lib. 14. de

ciuitat. Dei,

cap. II.

Moses Barce-

phas, de para-

dis. lib. cap. 27.

which seeme to encline to that *sense*: and partly also, for that (in the *originall*) the very name of the *serpent* importeth so much, she being called, *nachash*, of *nachash*, or *nichesh*, that is, to *diuine*, or to *charme*, Signifying thereby, that the *diuell* (according to the very purport of the name it selfe) did (as it were) so bewitch, and so charme the *serpent*, as that (through his craftie suggestion) she was very well able to propound such a *diuination* or *soothsaying*, as did presently circumuent and deceaue our *graundmother Enah*. But goe to, let it be graunted that the *diuell* and the *serpent* together gaue the onset vpon *Enah*: & now tell me in what maner they wrought?

Lycanthropus.

In this manner. First, the *diuell* he entred *essentially* into the *serpent*: and then after, he vsed the *serpents toong*, to set the temptation an end.

Orthodoxus.

But, how doe you certainly know that the *diuell* did *essentially* enter into the *serpent*?

Lycanthropus.

How doe I know it? euen by the apparant *effects* thereof: for, how came it to passe that the *serpent* did speake vnto *Enah*?

Orthodoxus.

Could not the *diuell* apply the *serpents toong* to his purpose; vnlesse he did first *essentially* enter into her?

Lycanthropus.

No, how is it possible he should?

Orthodoxus.

Why? how doth a *minstrill* make his *pipes* to sound what he please? doth he *essentially creepe* first into the *bagge* it selfe, and then *tune the pipes* to his purpose: or doth he only dispose the sound by his *breath*?

Philologus.

What, how now *Lycanthropus*? I belecue you haue heard such a fit of mirth, as if you daunce after the same but a while: your *opinion* concerning the *essentiall assuming of bodies* will be driuen out of doores.

Lycanthropus.

Not so, For howsoeuer a *minstrill* might (by his *breath* alone) be able to cause the *pipes* to squeake, yet could he neuer distinguish the *notes* vnlesse with his *fingers* he kept the *sen-*
rall

all stoppes: howbeit, *spirits* and *diuels* are incorporall creatures, hauing neither fingers nor hands, nor any member else to frame the words.

Orthodoxus.

Well then, thus much yet you confesse by the way, that a *minstrill* by his onely *breath* may cause the *instrument* to giue forth some *sound*: howsoeuer vnable to distinguish the *tunes*. Goe to, what say you to the *trumpeter*: he vseth no helpe of any one member at all to distinguish the *sounds* saue only his *breath*: and yet, only therewith he causeth so certaine a *sound*, as euery one that heares him, can tell what is *played* or *sounded*. Now then, if it be possible for a *reasonable man*, thus to apply a *dead instrument* at his pleasure to serue his turne without any *essentiall* creeping into it: why should it be deemed impossible for an *intellectuall power* or *diuell*, to apply to his purpose the *toonge* of his *liuing instrument*, (the *serpent* I meane) in the tempting of *Euah*, without any *essentiall* entring into her at all? And therefore, let vs heare other *reasons* of more waighty importance or otherwise, put an end to this present *discourse*,

Lycanthropus.

The *Angell* he assumed *essentially* the *body* of *Baalams Asse*, Numb. 22. 28. and did sensibly speake in that selfe same *body*: therefore, *spirits* and *diuels* they can also assume *essentially* such naturall bodies, and worke in them the like naturall actions.

Orthodoxus.

How know you it was an *Angell* that spake in the *Asse*?

Exorcistes.

There needs no manner of doubt to be made thereof: for *Lyra*, *Martyr*, *Zanchius*, *Casmanus* and many other besides doe iointly affirme it.

Orthodoxus.

Because those learned men do iointly affirme it, you therefore imagine their said affirmation to be such a *threefold cord* Eccle. 4. 12. as cannot possibly be pulled aunder. We are not sworn vnto men, but vnto the infallible truth of *Iesus Christ*: and therefore (seeing no one warrant for that their affirmation) I am greatly induced to doubt of the truth thereof. The *reasons* why I differ from them, are these. First, by the very *text* it is plaine, that the *Lord* himselfe he opened the mouth of the *asse*. Second- Numb. 22. 28. ly, *Moses* (in that place) putteth not downe the word *Elohim*, אלהים which

יהוה

Num. 22. 22.
24. 26.

Numb. 22. 31.

which although it signifies *God*, yet sometimes also it is vsed for *Angels*: but he hath only the word *Iehouah* there, which word (throughout the scriptures) is neuer attributed to any but the *Lord* himselfe. And therefore, sith the *text* doth auouch that only *Iehouah* himselfe did open the mouth of the *Asse*: I see not how any man should dare to affirme that the same was done by the *Angel*. Besides that, the very *coherence* and course of the *historie* doth plainly conclude that the *Angell* (spoken of there) could not possible do it in such sort as your selfe doth imagine. For, that *Angell* (*standing thrise in the way with a sword drawne in his hand, to encounter with Balaam who rode on the asse.*) could not essentially speake in the *Asse*, and essentially also stand in the way, at one, and the selfe-same instant: vnlesse haplie you imagine that the *Angels* they haue a peculiar power to be in sundrie places at once. And therefore (whatsoever your selfe, or those *learned men* may affirme to the contrarie) I perceiue not as yet, how it should be an *Angell* that spake in the *Asse*: but rather the *Lord* himselfe by an immediate power, by which power he opened also the eies of *Balaam* himselfe, before the face of the *Angel*.

Exorcistes.

Though the *Lord* himselfe was the *efficient* cause of opening the *Asses* mouth, yet might he effect that worke by the *Angels* meanes: and so the *Angell* (notwithstanding all this) he might ministeriallie speake in the *Asse*.

Orthodoxus.

Numb. 22. 31.

What the *Lord* might haue done therein, we all do know: what he certainly did therein, neither you your selfe nor any are able to say. In like maner, the *Lord* might also by the *Angels* meanes haue opened the eies of *Balaam*: but he did not that, as the *text* doth plainly declare, & therefore nether the other. Besides this, the *Lord* (at that verie instant) did otherwaies imploy the *Angell* three seuerall times in the way, with a sword drawne in his hand to encounter with *Balaam*: and therefore, hee would not vse his ministerie this waies which your selfe doth imagine, neither could the *Angell* at that instant time, be essentially inherent in the *Asses* belly, vnlesse haplie you do hold an *ubiquity* in *Angels*, which onely is proper to *God*. But, be it granted that the *Lord*, (not immediately) but by meanes of the *Angell* did speake in the *Asse*:
and

and then, do tell me withall, how and after what sort the *Angell* effected that *speech*.

Lycanthropus.

Euen by entring *essentially*, first into the verie *essence* of the *Asses body*: and then next, by *disposing* and tempring her *toong* to that speciall purpose.

Orthodoxus.

If you confidently hold that the *Angell* did *essentially* enter into the verie *essence* of the *Asses bodie*: then do you likewise conclude that the *Angell* also was *essentially* conuerted into the *Ass*, and that *Baalam* withall did ride, and gallop, and spurre, and strike, and braule with the *Angell* all the while he was vpon the *Asses* backe, which were absurd to imagine. But tell me *Lycanthropus*, are you still in this minde, that the *Angels* cannot possiblie *speake* by the *toong* of a brute *beast*: vnlesse they be before *essentially inherent* within their *bellies*?

Lycanthropus.

So do I verily thinke. Neither may we imagine that the *Ass* herselfe could possiblie either *frame*, or vnderstand such a *sensible speech* as was vttered there; because a *reasonable speech* cannot possiblie be framed or vnderstood of any but of a *minde hauing vnderstanding & reason*. Whereupon it foloweth necessarily, that the selfesame *speech* (being so *sensible* and *reasonable*) could not possiblie be framed by the *Ass*: but by the *Angell essentially inherent* within the *Ass*.

Orthodoxus.

Well, sith you will needes transferre this miraculous and immediate worke from the *Lord* himselfe to the *meanes*, I meane, to the *ministerie* of the *Angell* as your selfe doth suppose: Let it be freely graunted that the *Angell* (indeed) did frame that *sensible speech* in the mouth of the senselesse *Ass*, as by a fit *instrument* appointed of *God* for that speciall purpose: and yet this I auouch withall, that the *Angell* did not *ministerially* effect that *sensible speech* by any such *essentiall insinuation* as your selfe doth imagine: but by an onely *effectuall operation*, as I haue shewed before. Briefly, this *sensible speech* (if you will needes attribute the same to the *Angell*) might, and was also *effectiuely* accomplished by some *powerfull operation* of the *Angell*, without any such needlesse *essentiall entrance* into the *Ass*: as by the *simile* of a *minstrill* or *trumpeter* we did illu-

Lyra in Glos.
ordinar. super.
Num. 22, 28.

strate before. And heereunto also accordeth the iudgement of *Lyra*: whom your selfe aleadged of late, saying. *Those sensible words were framed, neither by the Asse alone, nor by the Angel himselfe essentially inherent within the Asse: but by an effectuall operation or power of the Angell, directing and disposing the teong of the Asse to deliuer such sensible speech, for the further confusion of Baalam himselfe.* And therefore, this reason (you see) is of little, or no force at all: to fortifie your fond opinion of the diuell his essentiall assuming of true naturall bodies.

Exorcistes.

Though this place doth not directly proue, that the *diuels* may assume and essentially enter into a true naturall body, because no such thing is apparant in this action of the *Angel*, from whence the prooffe it selfe should be brought: yet doth it plainly conclude, that the *diuel* (by meanes of a true naturall body) may deliuer a *sensible speech*, because some such thing we find here effected by the good *Angel* of God.

Orthodoxus.

If I should tie you strictly to the words of the text, you could find no such *speech* deliuered by the *Angel* at al, but onely by the immediate power of the *Lord*, who himselfe alone, did open the mouth of the *asse*, as was shewed before. Howbeit, you your selfe (foysting in here by the way this cunning conceite) do couertly goe about (I perceiue) to alter the state of our question which consisteth onely of the *diuel* his essentiall assuming and entring into bodies. Pretermittting therefore to discourse here, of the *diuel* his *sensible speaking* by the meanes of a true naturall body vntil we come to entreate of actual possession: Do now say what you can for the question in hand, or presently giue over the same.

Lycanthropus.

1. Sam. 28. 14. Satan he essentially assumed the dead body of Samuel departed, yea and appeared and spake sensibly in that selfesame body: therefore spirits and diuels they can also assume to themselves some naturall bodies, and performe in them such natural actions.

Philologus.

Well said *Lycanthropus*, this argument I verely suppose, will hold Maister *Orthodoxus* very hard to his pinnes. Those other before were drawn from the good angels of God, who are able to

to do more then the *diuels* by much : and therefore, no sound reason may be concluded from them to the *diuels*, who wanting like *priviledges*, are also far vnequal to them in *wisedome* and *power*. But, this *argument* which you make now from the person of *satan* himselfe I belecue is a toucher, and such a one as is able to driue Maister *Orthodoxus* to al his shifts.

Pneumatomachus.

Belecue me sir, it is a soaker in deed : and therefore, what say you vnto it?

Orthodoxus.

Beeing such a toucher as *Philologus* affirmeth; I would not willingly touch it, for feare of being defiled with the follie thereof. And therefore (letting it lie soaking a while in the fuddes of your idle conceites til the maine force thereof be wasted away with the wetting) I doe here tel you by the way for an answer : It is generally and iudicially determined by the whole church of God, yea and the *marginall note* in your bible doth likewise auouch, that it was not *Samuel* himselfe that appeared, but the *diuel* forsooth in *Samuels* likeness. Which being certainly so, do now tel me what substantiall consequent can possibly arise from your *antecedent*, it beeing so false and vnfound?

Lycanthropus.

Let the church and *marginall notes* conclude what they please : I haue the plaine text on my side which saith it was *Samuel*, and vnto that wil I stick.

Orthodoxus.

You say you wil stick to the text. Very wel said, hold you fast to the words of the text : and then tel me which way you wil proue it the *diuel* himselfe essentially in *Samuels* body who appeared to *Saul*? There is no mention of the *diuel* in all that story : neither doth the text say it was *Samuels* body, but *Samuel* himselfe that appeared.

Exorcistes.

Though the *diuel* be not nominally exprest in the story, yet there be many things in the story it self which do implicatiue-ly vnfold his nature vnto vs, and which can haue relation to none but himselfe. Namely, first the Lord hauing refused before
1. Sam. 28. 6.
to giue answer to *Saul* by liuing Prophets: it is vnlikely he would
Exod. 22. 18.
answer him now by the dead, hauing especially forbidden the
Leuit. 19. 31.
same
Deut. 18. 10.

1. Sam. 28. 14.
Act. 14. 15.
Apoc. 19. 10.
and 1. 22. 9.

1. Sam. 28. 19.
and 31. 6.
1. Chro. 10.
13. 14.

M. Perkins in
his treatise inti-
tuled, How far
a reprobate
may goe.

same by 'is word. And therefore, not *Samuel* himselfe: but the *dinell* in *Samuels body* appeared to *Saul*. Againe, he that *appeared* did suffer himselfe to be worshipped of *Saul*, which thing neither *Samuel*, nor any good *Angel* in heauen would haue permitted, and therefore it was the *dinell* in *Samuels body*. Moreouer he which *appeared* told *Saul* that, *the next day* (being flaine) *he should be with him*: but *Saul* was a reprobate, and could not be with *Samuel* in heauen, and therefore by all the *premisses* it is very apparant that it could not be *Samuel* himselfe, but must needs be the *dinell* in *Samuels body* who appeared to *Saul*.

Orthodoxus.

1. Sam. 28. 11.
12. 14. 15. 16.
20.

1. Sam. 28. 15.

1. Sam. 28. 19.

1ob. 8. 44.

1. Sam. 28. 16.
17. 18. 19.

As though, because some things in the *storie* are hardly correspondent to *Samuel*: therefore forsooth it must needs be the *Dinell* and none other. There be as many other things in that *storie* which at no hand may be applied to the *Dinell*, but doe more fitly accord vnto *Samuel*: and yet dare I not from thence, so confidently conclude, that therefore it was *Samuel* himselfe that appeared. As first, the *scriptures* throughout that whole *storie* doe say it was *Samuel* himselfe, not the *Dinell* in *Samuels bodie*: but if it were not *Samuel* in deede, the *text* should report an vntruth, and offer great iniurie to *Samuel* in naming the *Dinell* so oft by his name. Againe, he that appeared, complains vnto *Saul* for being wakened: but *Dinells* (being spirits) doe neuer sleepe, and therefore not the *Dinell*, but *Samuel* himselfe appeared to *Saul*. Againe, he that appeared, did truly *prophesie the death of Saul and his sonnes the very next day*: but this the *Dinell* could not doe, he hauing no sound foreknowledge of things: neither would he haue done it, for *he is alier and the father of lying*, and therefore, not the *Dinell* but *Samuel* himselfe did appeere. Briefly, he that appeared, tolde such a tale vnto *Saul*, as the *Dinell* himselfe (vnlesse he were mad, or had purposed vtterly to ouerthrowe his owne kingdom) would neuer haue told: and therefore, by all the *premisses* it is very apparant that it was not the *Dinell*, but must needs be *Samuel* that appeared to *Saul*.

Exorcistes.

Notwithstanding all this, some of the old fathers suppose it was the *Dinell* that appeared to *Saul*.

Ortho-

Orthodoxus.

They doe so : but let them, or some of you shew me how he appeered to Saul?

Lycanthropus.

He appeered essentially in Samuels bodie.

Orthodoxus.

The text declareth no such thing at all : and it tels vs plainly, it was Samuel himselfe, not the Diuel in Samuels bodie.

Lycanthropus.

You your selfe alledged euen now, the consent of the Church and the marginall note, to prooue it the Diuel in Samuels likenes.

Orthodoxus.

The likenes of a thing is not the thing it selfe : and therefore, if it was the Diuel, only in the likenes of Samuel, then not the Diuel essentially in Samuel his bodie. And so, this example (you see) concludeth no essentiall assuming of bodies by either spirites or Diuels : which was the very maine point for the which you produced the same.

Lycanthropus.

Howsoeuer you presse me with the sway of reason, I doe yet confidently hold it to be the very diuel himselfe in Samuels body.

Orthodoxus.

I wonder you wil be so confident in impossibilities. For Samuel he died in the yeere of the worlds creation, three thousand, sixty, eight, and Saul he was slaine in the yeere three thousand and seauenty : so that there were full two yeeres and better betweene Samuels death, and these desperate dealings of Saul. Now then, if Lazarus body (lying but foure daies dead in the grane) was subiect to stinking : the body of Samuel lying dead three hundred and thirty daies at the least, must much more be subiect to corruption and rottennesse. And therefore, how is it possible the diuel should essentially assume to himselfe the bodie of Samuel : it being before consumed in the earth? Surely, this your opinion as it auoucheth a resurrection of bodies before the generall iudgement : so it ascribes to the diuell an absolute power of raising dead bodies which onely is proper to God as was shewed before, and the marginall note may tell you withall, that the diuell hath no power over the dead. Besides that,

if

1. Sam. 25. 1.
In Chronograph.
Laurentij Cod-
manni.
1. Sam. 31. 4.
Ioh. 11. 39.
Math. 24. 31.
1. Thes. 4. 16.
Ioh. 5. 21. 28.
1. Cor. 15. 22. 38

Rom. 16. 20.

Iude. 9.

August. ad
Simplicianum.Item, ad dulci-
rij quest.Tertul. lib.
de anima.Chrysost. in
Math.

Job. 19. 25. 26.

Phil. 3. 20. 21.

Phil. 1. 23.

Apo. 14. 13.

if it were *Samuels body* in deed : then it was so either with, or against the *Lords will*. Against the *Lords will* it could not be, because he is *omnipotent*, and able euen to tread downe *satan vnder our feete* : and with his *will*, it would neuer be, for it is vnlikely the *Lord* should suffer the *body* of so blessed a *Saint*, to be defiled at all by the *diuell* especially after his death. Moreover, how should the *death* of the *godly* be iustly termed that long lasting *sleepe* wherein (by the ordinance of *God*) their *bodies* must rest till the generall *iudgement* : if the *diuell* hath power to *awaken*, and to raise them vp at his pleasure ? yea, and how can the faith of the *godly* (concerning the continuance of their *bodies* in the dust of the earth) be a certaine faith : if the *diuell* can essentially assume their said *bodies* from the earth at his pleasure ? Briefly how is it certaine that *death* doth dissolve our *bodies* from sinne and corruption, and that the *blessed* which die in the *Lord* do cease from their labours : if the *diuel* hath power to raise vp our *bodies* at pleasure, and can cause them to labour afresh, and vse them as fit *instruments* in his *diuinish* and sinfull proceedings ? And therefore doe cease for shame, to hold any longer that it was the *diuell* in *Samuels body* who appeared to *Saul*.

Lycanthropus.

If it was not the very true and essentiall *body* of *Samuell* in deed : what was it I pray you that appeared to *Saul* ?

Orthodoxus.

Eccl. 46. 20.

Iustin. Martyr.
contra Trypho-
nem.Tertul. in lib.
de anima.Ambr. in Luc.
1. lib. cap. 1.Hieron. in Isa.
cap. 7.Decretal. quest.
26. cap. 6.Nec mirum.
Lauaterus, of
walking spirits.Aug. ad Sim-
plic. quest. 3.Item, in episto-
la ad Felicianū.

I will tell you what some *fathers* affirme concerning this matter. *Iesus Syrach*, *Iustinus Martyr*, *Tertullian*, *Ambrose*, and *Ierome* they do euery of them very confidently conclude that it was not the very true *body* of *Samuell* in deed which appeared to *Saul* : but onely a meere *phantasie*, deceite and illusion of *satan*, for the better effecting of his tyrannous purpose intended to *Saul*, whom he knew the *Lord* had reiected. Yea, the very *decretals* also, doe flatly determine, that it was not *Samuels body* at all : but some *ghost* or *fantasie*, deceitfully offered to *Saul* by *satan* his *diuinish* deuise. There be others againe who doe as confidently hold that it was *Samuell* himselfe miraculously raised vp by the power of *God*, of very purpose to intercept the *witches* entent ; who went about to raise vp a *diuell* in *Samuels likeness*, by such meanes to satisfie *Saul* his importunate and earnest desire. But this her purpose (say they

they) was preuented by God: who (*refusing to haue the truth of that accident deliuered by Satan,*) did therefore extraordinarily and miraculously raise up Samuel, to discover the truth of the matter to Saul. Briefly, there be others who doe verily thinke it was neither the *diuell* alone, nor Samuel alone, neither yee the *diuell* and Samuel together: nor any *phantasie*, *ghost* or other illusion of *Satan*, but a meere *cosmage* and a cosining trick of the *witch at Endor*. Who (pretending an absolute power to haue raised up whomsoever Saul should haue named vnto her) neither did, nor possible could cause any *visible apparition* at all: but onely *inggled* with Saul him selfe, he being without, and she close in her *Cel*, or playing some *legerdemaine* at the least behinde a cloth, no *sensible vision* appearing at all to the King. Thus then, hauing briefly deliuered mens seuerall opinions concerning this point: you may deliberately conferre them with that which is spoken before, and thereupon embrace which pleaseth you best.

Lyrannus in
1. Sam. 28.
Paul. Burgensis,
in Replicator.
ad *Lyrann*, ibid.
Reginald Scot
in his discouerie
of witchcraft.
1. Sam. 28. 11.

Pneumatomachus.

Good sir: giue vs your owne *censure* concerning these sundrie opinions of men.

Orthodoxus.

I neither dare, nor will vndertake the *censuring* of anie. Onely, if you simplie desire to heare what my selfe (in an onely regard of our *question*) do esteeme of their *iudgements*: then this I must tell you concerning the first *opinion*. Namely, that (howsoever it be granted for truth) it serues not your turne: for, it denies the *apparition* to be *Samuell* in deed, but rather a meere *illusion* of *Satan*. Touching the second, it is that (you know) which I *argue* against: and therefore (by their leaues) I dissent from the same, till that which I haue said, be considerately answered. As for the last, howsoever it be new, and therefore may haply seeme strange vnto some, yet if your selues (without *preiudice*, and with a single respect to the *truth*) would but deliberately peruse that *privileged discourse* to the full: you might happily perceiue it a verie *probable opinion*, how pregnant soeuer in prooffe.

Philologus.

Nay, that *opinion* I disclaime aboue all the rest, for it denieth there was any *apparition* at all: whereas the *text* saith plainly
that

that Saul knew it was Samuel, and bowed himselfe. Is it likelie that Saul would bowe vnto nothing?

Orthodoxus.

He bowed to as much as he sawe, which was nothing at all: as may easely appeere if you but carefully examine the confused conference betweene him and the Witch. For saith shee (being labouring alone in her Cell,) oh, thou hast surely deceived me, for thou art Saul: which she might and did know verie well, howsoever she dissembled the same for the present. Well, go to (saith Saul) be not afraid: for what see'st thou? As if he should say, I my selfe do see nothing as yet, that thou needst to feare. O yes saith the Witch, I see Gods ascending vp out of the earth: as though she had brought vp a number of dead saints. I do not yet behold any saith Saul: but go to, what fashion is he of, for I my selfe see no fashion of any appearance: Yes (saith the Witch) an old man commeth vp lapt in a mantell. As though either Samuel had beene buried before in his mantel: or the diuell he had had his Weauers and Tailers at hand to haue wrought him a new one vpon the sodaine. Well, now (saith the text) Saul knew it was Samuel: that is (by this her description) he thought Samuel had appeared to her, although he sawe nothing himselfe, and thereupon he bowed to a phantasied Samuel.

Lycanthropus.

But sir: if nothing appeared in truth, how then was the conference afterwards performed to Saul?

Orthodoxus.

Hippocrates,
Epidem. lib. 5.
sentent. 58.
Ioh. Goræus, in
definit. medicin.
Egypciæquædæ

That was cunningly deliuered by the Witch alone in her Cell, she being a cunning Ventriloquist, as all Pythonistes are: who can very hideously speake in the bottome of their bellies with an hollow counterfeit voice, and therein by practise she was verie expert.

Philologus.

Lycanthropus? we verily thought this last reason would haue stricken all dead: but now being come to the rising) I perceiue it is not woorth a rush. Beleeue me, I wot not what to say in the matter.

Lycanthropus.

Neither do I my selfe I assure thee.

Ortho-

Orthodoxus.

Well then, hauing answered your *arguments* concerning the *diuells* his *essentiall* *assuming* of *bodies*: Let vs now heare your *seuerall authorities* if you haue any.

Lycanthropus

I haue *authorities* some. Howbeit, either such as are answered before: or such as doe but barely propound without any prooffe: or such at the least as your selfe by your subtile newe coined *distinction* of *essentially* and *effectively*, will easily shift ouer. And therefore, I had as leaue they lay still: as rise vp and fall.

Orthodoxus.

Let them rise vp, or lie still at your pleasure for me. Howbeit, to the end your selfe and the rest do not vniustlie surmize that I seeke to shift ouer your *forces* by subtile *distinctions*, yea, and those also, such as I haue newly coined my selfe: I am therefore verie well willing the *maister of sentences* determine this point if it please you to heare him, and so may you see, the *distinction* is not new, but renued.

Exorcistes.

You shall doe vs all a very great fauour therein.

Orthodoxus.

Markethen, and you shall heare him at large. This also *Magister sentent. lib. 2. dist. 8. quest. 4.* saith he, is woorthie due consideration: namely, Whether *spirites* and *Diuels* corporal or incorporal, doe *substantially* enter into the *bodies* of men, and *essentially* slip into their *mindes*: or whether only they are therefore said to *enter into men*, for that (by the permission of God) they doe exercise in them, the *force* and *effect* of their malice by *oppressing* and *vexing* them, or by *haling* them headlong into *sinne* at their pleasures. That *Math. 8. 28.* they *enter into men*, and (being expelled perforce) *goe out of them* againe, the *Gospel* doth plainly declare: affirming, that *Marc. 5. 1.* *Luc. 8. 28.* *Diuels* (being *entred into some*) were *cast forth* by our Sauour Christ. Howbeit, whether they *entred into them* *substantially*, or rather, were said to be in *them* *effectively*, there lieth the point, and the same is not yet apparant vnto vs. *Gennadius* *Gennadius in definit. Eccles. dogmatum.* entreating hereof, saith thus. We beleue not that the *Diuels* by an *effectual* operation, doe *substantially* or *essentially* enter into the *minde*: but rather, by an *effectual* application, and by a violent oppression are *neerely united vnto them*. For, *essentially* to slip into

into

into the mind, is onely possible for him who alone created the minde: who (subsisting of his owne nature, and being also incorporeal) is capable alone of his creature. Loe hereby (saith he) is insinuated vnto vs, that serpents and Diuels doe not essentially slip or enter into the mindes of men. Beda in like manner, vpon that in the Actes, where Peter saide to Ananias, why hath Satan filled thy hart, writeth thus: It would be thoroughly considered that nothing can replenish or fill up the minde of a man substantially, saue only the creating Trinitie, who (according to the operation and instinct of his owne will) doth alone replenish, and satisfie the minde with all things created. Howbeit, Satan also, he filleth the hart of a man, not by entering substantially into the man, or into any his senses, neither yet by insinuating himselfe essentially into his hart: for that power (if any such be) appertaineth onely to God: but, by craftie and fraudulent guile, he draweth the minde (through a malicious effect, and by his sugred charmes) into a whirlepoole of enils, and by that meanes he filleth the hart. Thus farre he. Wherein you may plainly perceiue, that this Distinction was not newly coyned by me, but concluded of old: and that also I auouch no more in this matter, then others haue affirmed before me.

Philologus.

Beleeue me sir, this iumpeth in euery respect so patte with your proper opinion: as a man might iustly imagine the one had begotten the other. But, are there any more of this mind?

Orthodoxus.

Yea, Chrysostome, he saith, the Diuel compelleth not by force, nor essentially toucheth any, but saith only, cast downe thy selfe backward. For suggest he may, but compell he cannot. And therefore saith Lyra, the Diuel he is called a deafe and a dumbe spirit: not formally, but effectiuely, in that by a powerfull operation, he maketh men deafe and dumbe. For, Torment or vengeance saith Musculus, is only in Gods hand, and not in the hand of the Diuel. The Diuel hath in deede a ministerie: but no arbitrarie power. Now then, the ministerie, it consists not of an absolute auctoritie: but of a subiected seruitude. And albeit saith Gregorie, the depraved will of Satan be euer vniust, yet his deputed power is neuer vniust: because, although he hath a will of himselfe, yet hath he his power onely from God. And therefore whatsoeuer he desireth to worke vniustly, that (if at any time he effect it) God permitteb most

Beda in
Act. 5. 3.

Aug. de spiri-
tu de anima,
cap. 27.

Chrysost. in
Math. 4. 6.

Nich. Lyra, in
Marc. 9. 15.

Muscul. in
Psal. 23. 4.

Gregorius
Moral. lib. 2.

most iustly. So then the Diuel ought neuer to be vniustly feared: because he is unable any further to deale then he himselfe is permitted. Briefly, *Hermes Trismegistus* very confidently auoucheth, that, an humane soule cannot receiue any other then an humane bodie: neither yet can it light into a bodie that wanteth reason of minde. From whence we may argue thus. If an humane soule be capable only of an humane bodie: then also an humane bodie is capable only of an humane soule, and so by consequence vncapable of an essentiall Diuel: but the first is true, by *Trismegistus* his iudgement, and therefore also the latter. And in very deed (seeing Satans assaults are spirituall) why should we imagine (saith *Skot*) that the Diuel who is a spirit (and therefore innisible and insensible) can be sensibly seene, known, perceined or felt essentially of a naturall man? Or that he should (contrarie to his nature) become corporal: being by Gods appointment, ordeined and created to a spirituall proportion? They that doe thus vnderstand things spoken of the Diuel according only to the literal sense; they may as well conclude, that trees (in times past) did call a parliament, speake one to another, and choose them a king by mutuall consent. Thus then, these and many others (you see) doe iointly conclude concerning this point.

Hermes Trismegistus, in *suopariandro*.

Reginald Skot in his discouerie of witchcraft pag. 508.

Iudg. 9. 7. &c.

Physiologus.

These are sufficient to satisfie such as are not wilfully wedded to their willes.

Pneumatomachus.

Surely, for my owne part, I rest fully satisfied.

Philologus.

And for my part also I am quite out of doubt. But *Lycanthropus*, you told *Pneumatomachus* & me (in the beginning of this our present discourse) that, if this argument (taken from the diuel his assuming of bodies) would not suffice to proue an essentiall possession of diuels: you had another in store that would trouble Maister *Orthodoxus* more then this doth, by a thousand fold. It were good you propounded the same.

Orthodoxus.

Very true. And therefore, if you imagine you haue something in store which may make more for your purpose: propound it and spare not.

Lycanthropus.

This then it is. Spirits and diuels they can essentially transforme

forme themselves into any true *naturall body*: and therefore they can also *essentially enter* into the *possessed mans body*.

Orthodoxus.

What? are you fled on the suddaine from *assuming of bodies*, to the *transforming of bodies*? your store then I perceiue is not great, and it seemes you are almost drawen dry. Howbeit, because the handling of this point will craue a large *discourse*: Let vs therefore breake off for the present. And hauing with some small *pittance* refreshed our selues; then wil we *conferre* hereof to the full til dinner be readie, if you like of the offer.

Pneumatomachus.

Sir, we like whatsoeuer you feele best for your selfe, and therefore respect your owne health: and we three in the meane time will repaire to our *Innes*: and after will meet you afresh.

Orthodoxus.

Nay surely, as we haue iointly ioyned together in *spirituall repast*: so will we not funder our selues, in our *corporall sustenance* all the while our *controuersie* continueth. And therefore, if you doe like the thinne *diet* of *schollers*; let vs in *Gods name*, goe all together.

Philologus.

It is much to troublesome vnto you and chargeable both: but, sith you wil haue it so, we will all iointly attend on your person.

Orthodoxus.

Let vs then arise and depart.

The end of the fourth Dialogue.



The fifth Dialogue.

THE ARGUMENT.

Whether Spirits and Diuels can essentially transforme themselves into any true naturall bodie? And how those places of Scripture are to be taken, which manie produce for that purpose?

The speakers names.

{	PHILOLOGVS.	{	PHYSIOLOGVS.
	LYCANTHROPVS.		ORTHODOXVS.
	PNEVMATOMACHVS.		EXORCISTES.

Orthodoxus.

Sith *nature* (by the good blessing of *God*) is something refreshed, let vs now (for a while) keepe close in my *parlour*, with full purpose to proceede in our *conference* till dinner be ready: and then after, walke forth in the *aire*, to recreate our *spirits*.

Physiologus.

With very good will: and therefore linger not the time, but, go an end in your purpose.

Orthodoxus.

Goe to then *Lycanthropus*: repeate your argument.

Lycanthropus.

I repeate it thus. *Spirits* and *diuels*, they can essentially transforme themselves into any true naturall *body*: therefore, they can also essentially enter into the possessed mans *body*.

Orthodoxus.

Proue your *antecedent*.

Lycanthropus.

What fir^t do you flatly denie, that the *diuell* can essentially transforme himselfe into what *bodie* he please? I am fully resolved to hold this point, whatsoeuer be said to the contrarie.

Orthodoxus.

Your vnreasonable resolution, is vnto vs no reasonable conclusion: neither is the question betweene vs, what you wil hold,

but what you are able to prooue concerning this point. And albeit I doubt nothing at al, but that you (for your owne part) will hold verie much till it comes to the pinch: yet, we hope you will change your purpose, if once you be made to perceiue, that none but your selfe are of this opinion.

Lycanthropus.

Yes sir, all the world (I am sure) iumpes pat with me in this point: and verie certaine I am, I shall gaine your consent to the same in the end.

Orthodoxus.

Howsoeuer you seeme confident in the common consent of the world; your gaine (I assure you) is not like to be great, by any such a supposed grant, as you haplie imagine from me.

Lycanthropus.

Will you not grant, that *dinels* may essentially transforme themselves into what *bodies* they please?

Physiologus.

Master *Orthodoxus*? let me answer this point if you please. Come on *Lycanthropus*, what is the thing you would haue granted vnto you?

Lycanthropus.

Why this, namely, that *dinels* may essentially transforme themselves into a true naturall *bodie*.

Physiologus.

Such a grant, we may yeeld you at no hand, because, euen *Philosophie* her selfe is flat opposite to it: who will neuer admit any such a confused participation of *essentiall formes*. For, as *essence* it selfe is *impartible*, and vndeuidable, or rather a certaine incommunicable, and singular matter: so surely (the *essence* and *unitie* of things being preserued intier) *essentiall formes*, they cannot possiblie be communicated, transferred, or passed ouer from that *substance* it selfe whereof they are *formes*, into any other *substance* or matter, to giue the same also, an *essentiall forme*. Because, not onely the *constituting*, forming, or framing: but euen also, the *destruction* of *substances*, doth essentially arise from the *forme* it selfe. And looke whereunto there is giuen a *forme* conuenient, and proportionable to one onely *essence*: thereunto also must necessarily be giuen, an vndoubted true *essence*. Because, a *proper forme* is the principall part of *essence*: yea, (and as some learned

Forma dat esse. Philosophers doe flatly affirme) it is the whole *essence* or nature

ture of the thing it selfe. And therefore if *spirits* and *diuels* be (at any time) essentially *transformed* into men : then do they forthwith cease (for that time) to be *spirits* and *diuels*, and may truly be said to be men.

Lycanthropus.

I doe not well conceiue your meaning.

Physiologus.

I will further explaine it thus. If there be any such essentiall *transforming* of *spirits* and *diuels* into men, as your selfe doth imagine : then vndoubtedly, that selfe same essentiall *transformation*, it is, either according to the *body alone*, or according to the *body and soule together*. If, according to the *body alone*, then that selfe same *transformed body*, it should (at one, and the selfe same time) become, both the *body* of a man, and the *body* of a *diuell* : which were to to absurde to imagine. If, according to the *body and soule together*, then either the whole man (both *body* & *soule*) must be essentially *transformed* into the very *essence* and nature of a *diuell* : or, the *diuell*, he must needs be essentially *transformed* into the very naturall *body and soule* of a man at the least, which none but mad-men will euer affirme. Againe, if that essentiall *transformation* be effected according to the *body alone*, then, howsoever that selfe same *body* be not (for the present) the *body* of a man, but is wholly *transformed* into the very *essence* and nature of a *diuell* : yet, the *soule* of that man must either be forced to forsake his owne *body*, and so bring present death to the *body* it selfe, because *death*, is nothing else but the *dissolution of soule and bodie* ; or else, the same *soule*, it must necessarily passe from out of it owne *body*, into the very *essence* of a *diuell*, and so by consequence, there must needs be a meere *confusion* of spirituall substances : or, two essentiall *formes* in one and the selfe same *body* at once, which were absurde to auouch, and vterly impossible by any *created power* to be euer effected.

Lycanthropus.

Let *Phylosophie* be opposite, or what she will, very certaine I am, the *diuell* can essentially *transforme* him selfe into any true naturall *body*.

Physiologus.

What man, will you (in deed) oppose your selfe to true *Phylosophie* ? then I perceiue, you respect not at all the *operations*

ons and powers of nature. But goe to, let master *Orthodoxus* heare what one reason you haue (in true diuinitie) to mannage your said resolution.

Lycanthropus.

2. Cor. II. 14.

What one reason quoth you? why man, the diuell, he can essentially *transforme him selfe into an Angell of light*: therefore, how much more into any true naturall body?

Orthodoxus.

metaschematizetai.
Zetus.

Theophil. in 2.

Cor. II. 14.

Iohannes Calvin
ibidem.

Iohannes Calvin

in Job. I. 10.

Daneus, in En-

chir. Aug. cap.

60. pag. 202.

You are mightily misled herein, by mistaking the word *metaschematizetai*: That is to say, he *transmuted, transfigured, transformed, or metamorphozed* him selfe into an angel of light. Wherin the *Apostle* purpoeth nothing lesse, then to proue that the diuell is really, essentially, or substantially incorporated or changed into an *Angell of light*: for then, he could (in deed and in truth) be no longer a diuell, but must necessarily become (in deed) an *Angell of light*. Howbeit, the *Apostle* he laboreth (by that selfe same word) to shadow forth vnto vs after a sort, the wylie practizes, and cunning proceedings of *satan*. Who, when he entendeth most deeply to circumuent and deceaue the sonnes of men: then he pretendeth the most religious, and the holiest shewes of all. Exposing in all outward appearance, the holy affections, sinceritie, and zeale of the holiest Angels of light. For, *unlesse the malignitie of satan be sleightly and cunningly couered his deceaueable purpose, is seldome, or neuer effected*, This, (I assure you) is the very true naturall sense of the *Apostles* speech.

Aug. de ciuit.
Dei lib. 2.
cap. 26.

Exorcistes.

Men may surmize a sense to them selues, and therewithall, may writhe the *Scriptures* which way they lust, like a nose of waxe. We sticke fast to the plaine words of the text, which doe tell vs plainely, that *satan* is transformed into an *Angell of light*.

Orthodoxus.

Barren braind fellowes (hauing nought to say for themselues) they eftsoones are enforced to writhe the *scriptures* like a nose of wax, for saluing their credites. As for my selfe, I seeke no windings or turnings at all, but (by *Gods* grace) am ready so foundly to establish the sence I haue giuen: as your selfe (with all your endeouour) shall neuer be able to wrench or to writhe the same from our purpose, the breadth of one haire. And herein (by the way) I must thoroughly aduise you of the

the *Apostles maine scope* concerning that *scripture*: which was, to display the crafty preposterous packings of those counterfeite *Apostles*, who labored to bring the *Apostle his ministry* into publike contempt among the *Corinthians*. And this they endeouored to do, by preaching freely among the *Corinthians* without any maintenance at all. Entending thereby (if *Paul* likewise continued his former course, of preaching freely among them) either to weary him out quite for want of maintenance: or, to make his *ministerie* odious among them at least, if (being driuen by necessitie) he should afterwards receive a maintenance from them, for the necessary supplie of his present wants. The *Apostle* (perceiuing this their pestilent purpose) *he labourerth very carefully with his owne hands, and (receiuing the supply of his wants from other Churches) he accepteth of the Corinthians, no pennie maintenance. Not because he loued them not, but for that he would cut away occasion from those false Apostles who desired occasion: that they might be found like vnto him, in that wherein they reioice.* As if he should say, these false *Apostles* who preach freely among you, they goe about (by a wonderfull shew of holines) to insinuate themselves into your fauours: and to discredit my *ministerie* by what meanes they may. Notwithstanding (howsoeuer they dissemble their diuellsish pretence) this I dare shew you for certaine, that they are (indeed) but deceiueable workers, and cunningly transforme themselves into the *Apostles of Christ*, Neither, let this thing seeme strange in your eies, for *Satan their master, he also is transformed into an Angell of light: and therefore, no maruell at all though his ministers do transforme themselves, as though they were the ministers of righteousness.* This (I assure you) is the *Apostles maine purpose*, and the verie apt coherence of all his speech: from whence I doe reason thus: *Satan* is so transformed into an *Angel of light*, as his *ministers* are transformed into the *Apostles of Christ*. But, his *ministers* are not essentially transformed into the *Apostles of Christ*: therefore, neither is *Satan* essentially transformed into an *Angel of light*.

Act. 20. 34.

1. Cor. 9. 15.

2. Cor. 11. 7. 8.

2. Cor. 11. 13.

14. 15.

2. Cor. 11. 13.

14. 15.

Exorcistes.

Howsoeuer you argue the case, we cleaue fast to the words of the text: which flatly auoucheth vnto vs the transformation of *Satan*.

Who euer denied him a *transformation*? the question is onely about the *manner* thereof. You hold that *Satan* is *essentially transformed*: and I affirme that he is onely *transformed effectiuelly*. Now, whether of both haue the *truth* on their side, that will better appeare by the *conference* of this one, with some other places of *scripture*, where the selfe same word (or a word to the like effect) is also vsed. As for example. The *Euangelist* he saith that *Christ* in the *mount*, was *transfigured among his Disciples*: must we hereupon (in an onely regard of that word) verie absurdly and grossely imagine that *Christ* was *essentially changed* into some other *substance* or nature? No, but that he was rather made there most *resplendent in glorie*. Againe, the *Apostle* forbids the *Romanes* to *fashion themselves to this world*: and wils them withall, *to be transformed*. But how, *essentially* into any other *substance*, or naturall being? Nay not so, but *effectiuelly* into some other more *sacred qualities*, by the *renouation of their inward mind*. Againe, we behold (saith he) in a *mirror*, the *glorie of the Lord with open face*: and are *transformed into the same image from glorie to glorie*, as by the *spirit of the Lord*. Wherein, his meaning is not, that we are *essentially transformed* into the *verie image of God*: for, so should he verie shrewdly confirme that folly of the *family of Ioue*, which holdeth that *men are deified in God*, and that *God also, is hominified in men*. But his purpose is, that we (by the *operation of the holy spirit*) should proceed and grow (by degrees) from *glorie to glorie*, vntill we be truely conformed vnto the *similitude of that same glorious image of God* wherein we were first created. Neither is the *particle* (*as*) purposely put downe by *Paul*, to note the *impropriety*: but rather, to expresse vnto vs the *maner of that transformation*, as if he should say thus. *Euen* as in times past, *Moses* his face (through that *cōference* which he had with the Lord in the *mount*) became *resplendent in glorie*, like to the shining of a *glasse* by the *object* of the *sunne*: so surely, our minds also, they are affected euerie day with *secreet grothes of grace*, and doe proceed from *glorie to glorie*, through the *inward familiaritie of the holy Ghost*, who worketh inuisibly in euerie of vs, that selfesame *glorie*, which in *processe of time*, will be made apparantly euident. Briefly, in another place, and to verie like purpose, he vseth the selfesame word,

μεταμορφωσεν.

Math. 17. 2.

Marc. 9. 2.

μεταμορφωσεν.

Rom. 12. 2.

μεταμορφωσεν.

2. Cor. 3. 18.

εναυτα.

word, saying thus. Now, these things (brethren) I haue transferred, or figuratiuely put ouer to my selfe and Apollos. Not meaning that he and Apollos were essentially transformed into the verie substance of those schismaticall teachers who troubled the Church of Corinth: but, that he only (concealing the schismatical names) did figuratiuely apply and put vpon himselfe and Apollos, their persons rather: that so he might the more inoffensiuely censure their schismaticall courses. Now then, by all these places it is more then apparant, that the words in the text cannot possibly conclude any essentiall transforming of Satan, into an Angel of light.

μετεμορφωσας
1. Cor. 4. 6.

Lycanthropus.

Conclude what you please: yet will I at no hand be persuaded, but that the diuell can essentially transforme himselfe into the verie substance of an Angell of light.

Orthodoxus.

Euen as readily (I warrant you) as the priest can transubstantiate bread and wine into the very naturall bodie and blond of Christ. If you be able throughly to prooue this transformation of diuels, you may please the papists with an vnanswerable argument for their popish transubstantiations: and surely, they should therein be highly beholding vnto you. But, vntil your selfe and they do sensible demonstrate vnto vs, how two substantiall formes may possible be inherent (together and at once) in one and the selfesame subject, and that also, without confusion of substances: say what you can for your matters, we will beleeue you alike. In the meane time, let vs heare some sounder reasons concerning this point: or put an end to our speech.

Simul, & semel

Lycanthropus.

Whether the reasons be found, or vnfound, it makes no great matter. It hath beene taught for an infallible truth from age to age, that diuels can transforme themselves essentially into what substance they please: and therefore (for my part) I vnfeinedly beleeue and subscribe to the same.

Orthodoxus.

Antiquitie (how gray-headed soeuer) hath no authoritie at all to primum error: and therefore, you are ouer rashlie to resolue in settling your faith vpon such an inneterate dottage. Veritati non preiudicet antiquitas.

Physiologus.

Maister Orthodoxus, do rest you a while, and let me argue this

this point a little. Come on *Lycanthropus*, you do belecue (you say) that *Diuels* can *transforme* themselues into what *substance* they please: what is your *reason* hereof?

Lycanthropus.

My *reason* is this. They can *forme bodies*: therefore also they can *transforme bodies*. To denie them an *absolute* power herein; were to yeeld lesse vnto *diuels*, then we do vnto men. For a *Taylor* (we see) he is able of a peece of cloth, to *forme a gowne*: and able also to *transforme* the same into, either a *cloak*, or a *coate*.

Physiologus.

Aug. lib. 3. de
trinit. cap. 8.
Daneus physica
christiana, cap.
18. pag. 94.
Psal. 33.
Iob. 26.
Isa. 45.
Act. 17. 24.

You haue forgot (I perceiue) what was taught you of late. Namely, that the *work* of *creation* is onely proper to God, and beyond the power of *diuel* or *angel*: and yet now againe, you wil haue the *diuel* if not a *creatour* of *substances*, yet an *Artist* at least, very skilfull in *forming* and *transforming* of *gownes* and *cloakes*: which I belecue would trouble both him and the *Taylor*: if they had neither *cloath*, nor other stuffe to *forme* them vpon. But, goe to, proue that the *diuels* are able, *essentially* to *forme*, or *transforme* true naturall *bodies*.

Lycanthropus.

Exod. 7. 11. 12.
and 8. 7.

I proue it thus. The *diuel* was able (by the *Egyptian* *forcers*) to *transforme* their *rods* into *serpents*: and therefore, he is much more able to do the same by himselfe.

Physiologus.

Forbearing a while to answer directly the very *point* of your *argument*, I must tel you this by the way that (through such an inconsiderate reasoning) you dangerously make the *diuel*, a very *free agent*, in *forming* and *transforming* of *bodies*. Howbeit (letting these ouersights slip) doe tel me whether those your supposed *serpents* (made by the *forcers*) were *true serpents* in deede: or *serpents* onely in *outward appearance*?

Philologus.

They were *true serpents* no doubt.

Physiologus.

If *serpents* without doubt, as you say, then were they such, either *necessarily*: or *contingently*.

Pneumatomachus.

Nay, not *contingently*, but *necessarily* such: or no *serpents* at all.

Physiologus

Physiologus.

If necessarily serpents in deede, then, tel me whether they were such by a naturall: or supernaturall necessity?

Lycanthropus.

What meane you by a naturall necessity?

Physiologus.

By a naturall necessity, I do here vnderstand the necessary beginning or cause of motion and rest, in euery such naturall thing as nature it selfe is especially inherent in by it selfe alone, and not by accident. So that, this naturall necessity, is (you see) some certaine secret power, not perceiueable by sense, but by vnderstanding alone: yea, and the same is so thoroughly instructed of God by a secret instinct, as, it is able (of it selfe) to supply an essentiall being (with other naturall faculties) to euery corporall substance: whether element, stone, hearbe, tree, lyon, horse, egle, wolfe, man, beast, or any other like naturall essence. Now then, doe tel me whether they were true serpents in deede, by such a naturall necessity?

Lycanthropus.

Yea, euen by that selfesame naturall necessity.

Physiologus.

Then vndoubtedly, they were such, either by the orderly or the vnderdoubtly course of nature?

Lycanthropus.

Such they were, euen by an orderly course of nature.

Physiologus.

Then did they also consist vpon true and orderly beginnings: namely, vpon true matter, and forme.

Lycanthropus.

They consisted of true matter, and forme I warrant you.

Physiologus.

Doe you warrant me? A wise man would euen blush for shame, to auouch such palpable and grosse absurdities. Know you not, that the orderly course of nature in her ordinary producing of liuing creatures, is onely and altogether by generation? And, dare you then thus boldly affirme, that a sory twig or rod of a tree, was such a true naturall matter, as that, from thence might possibly haue been produced some naturall serpent; in any orderly course of nature? Againe, could any true lively forme of a naturall serpent, be possibly giuen to the twig of a tree: by any

Aug. contra Fe-
licianum cap. 7.
Daneus physica
christiana, cap.
pag 58.

any possible power of either *angel*, or *dinell*? In deed, the *dinell*, and those his *Egyptian forcerers* (if they had so much spare time at that present (they might then I confesse) haue cunningly carued or cut out from a peece of wood, some *lineamentall fashion*, figure, proportion, or shape of *serpents*, and very skilfully haue cast the same into a *serpentine colour*: howbeit, such a *formed kinde of serpents* (both for *matter* and *forme*) had onelic beene *artificiall*, and *accidentarie*, but neither might that *matter* nor *forme* of theirs, haue truly beene said to be *naturall*.

Lycanthropus.

Let *matter* and *forme* be whatsoeuer it will: *true serpents* I am certeine they were.

Physiologus.

How certeine soeuer you are, they could not possible be *true serpents* indeed, in any *orderly course of nature*: as you haue hitherto heard. For then also they must necessarilie haue had their *true matter* and *forme* verie certeine within themselves: and the same also, very absolute and constant by *nature*. Euen as we see the selfesame *matter* and *forme* of a *dogge*, an *horse*, a *bird*, a *man*, or a *serpent*, which was at the first *creation*: the same continueth (in an *orderly course of nature*) certeine and constant now at this present, to the end of the world. But, these your supposed *serpents*, they had no such *true matter* and *forme* at all in themselves: and therefore no *true serpents* indeed, in any *orderly course of nature*.

Lycanthropus.

Then were they such in an *unorderly course of nature*: for, *true serpents* I am sure they were.

Physiologus.

True serpents (you saie) you are sure they were, and yet can you not possible shew how they should be such, except (as you now confesse) by an *unorderly course of nature*: which *unorderly course* is nothing else in effect, but an *error in nature* declining from the *true matter* and *forme* it selfe in producing her worke. Thus then, you conclude at vnwares, that they were no *true serpents* indeed, by any *orderly course of nature*: but, either *miracles*, or *monsters in nature*, preposterouslie, produced in an *unorderly course of nature* it selfe. Howbeit, *miracles* you may at no hand auouch them to be: because neither *forcerer* nor *dinell* could euer worke *miracles*. And, euen
in

in that very point also appeared the difference betweene *Moses his serpent*, and theirs: it being *supernaturally* effected by the miraculous power of *God*: theirs being *subtly* exhibited by some craftie *legerdemaine* betweene them, and the *dinell*. Neither yet may you iustly affirme them any *monsters in nature*. For then (howsoever *nature* her selfe had failed in *producing* the worke) they should yet haue had in them naturally, their *true matter and forme* of true natural *serpents* which they neuer had: and therefore no *monsters* at all in *nature*. So then, sith those your supposed *serpents* could not possible be *true serpents* indeed, neither by any *orderly nor unorderedly course of nature*: it foloweth consequently, that they were not *serpents* by any *naturall necessitie*.

Lycanthropus.

Then were they such by some *supernaturall necessitie*.

Physiologus.

What meane you by that?

Lycanthropus.

My meaning is, that they were *formed true naturall serpents*, by some *supernaturall* and secret worke of the *dinell* himselfe.

Physiologus.

You are grossly deceiued, for the *dinell* neuer had *supernaturall power*: neither could he euer haue *formed* true naturall *serpents*, by any *supernaturall skill* whatsoever. Because, *a corporal substance* (such as true *serpents* are) *was neuer at any time* Aug. de trinit. lib. 3. so much subiected vnder the power of the *dinell*, as that he was absolutely able (of himselfe) to transpose the said corporall matter to any true naturall forme: no surely, such an absolute power is onely, and altogether reserved to *God*. That the *dinell* himselfe hath no such *supernaturall power*, I prooue it thus. In all such *naturall bodies* as are compounded of *matter* and *forme*, neither is the *matter* by it selfe, nor the *forme* by it selfe, but the whole *composition* is wholie formed together: and therefore, *the whole is wholie transformed into the whole*. As for example, the whole *aire* is whollie made *fire*: so soone as the said *aire* is conuerted Philosophus in libro de generatione. to *fire*. Besides that, the effect is euer more like to the *agent*, and in that selfesame *agent*, doth effectually *preexist* at the least. And therefore a *naturall bodie* compounded of *true matter and forme*, cannot possibly be produced, but by such an *agent*, as is, either it selfe compounded of the selfesame *matter* and

Lucas Laffius,
in Euangelia
dominicalia,
fol. 505.

142

The fifth Dialogue.

and *forme*: or hath otherwaies, that whole *composition* in his owne proper power. But, a *Spirit*, or *Diuel* is only a *simple forme*, not hauing in himselfe, any *material* part of such a *bodily substance*, neither hath he (at any hand) the same in his proper power: for, the *Lord* only, and he alone hath an absolute abilitie of producing such *matter* and *forme*. And therefore, by any operation of the *Diuel* there cannot possibly be formed any such a *natural bodie* as is compounded of *true matter* and *forme*: no, although euery thing in *nature*, continued entire and sound. But the *essential transforming*, of a *rod*, into a very *true serpent*, doth implicatiuely include an *essential bodie* compounded of *true matter* and *forme* by a *natural production*: and therefore, impossible the same should be truly accomplished by any operation of the *Diuel* whatsoeuer. And so by consequence, those your supposed *serpents* compounded of *rods*, they are (in deede and in truth) no *true serpents* at all, but sleights of *legerdemaine*.

Licanthropus.

If they were not *true serpents* in deede: why then doth the *scripture* terme them *serpents*?

Physiologus.

Because, howsoeuer no *serpents* in *substance*, yet being vndoubtedly such in an *outward appeerance*: the *scriptures* doe purposely terme them according to the acceptation of *Pharaoh* and all the *Egyptians*.

Lycanthropus.

Yea, but how could they possibly be seen such in *appeerance*, not existing at al in a *true bodily substance*: or how could *Aaron* his *rod* deuoure them, they hauing no *essential being* at all?

Physiologus.

I doe freely confesse there might (at that present) be seene *true serpents* in deede, but withall, I doe flatly denie, that the *sorcerers rods* were essentially transformed to *serpents*: which is the very point it selfe, that we argue vpon. Those *rods* I say, were not essentially changed into true naturall *serpents*: but onely they seemed such in an *outward appeerance*.

Lycanthropus.

How should there be wrought a transformation in *outward appeerance*: and no change in *substance* at all?

Physiologus.

Yes, such an *appeerance* might easily be performed of *Satan*,
by

by sundry meanes. First, because (notwithstanding the present remouing of *sensible things*, there might still remaine *phantasies* and *imaginations* within the head) it may be, that the very *sensible* and earnest beholding of *Aaron* his *rod*, essentially *transformed* to a *serpent* before, did (by reason of the vndoubtednes) take in the beholders so deepe an impression, as that thereby only (through some *locall motion* of *sensible things* remaining in the *imaginative facultie*, together with the *humours* themselves wherein they were seated as in their proper *subject*) there might still be existing in *phantasie*, a very lively appearance of some such *bodily substance* as was not subsisting in *nature* at all. For, much blood descending before into the *sensitive facultie*, there descends withall, many *imagined formes*, whereby there is forthwith procured a very lively *resemblance* of some such things as are not existing at all. By this meanes therefore (there being beforehand procured a *commotion* of *humours*, as well in the *interiour*, as *exteriour senses* of all the beholders) the *Diuell* might both inwardly and outwardly also, applie certaine apparant *formes* to the very *organs* of all the *senses*; euen as effectually, as if they had risen only from outward *sensible objects*: and (by such a *legerdemaine*) might cause the *forcerers rods* to seeme in appearance, as though they had beene *true serpents* in deede. A notable experiment of such deceiuing of *senses*, may fitly be found forth in a *candle* of *Advers grease*: which (all the while it be burning alone in the night) will cause all the *rushes* strawed in the *parlour*, to seeme as if they were *crawling snakes*.

Philosophus de anima, lib. 2.

Philosophus in lib. de som. & vigil.

Hyperius, in method. theolog. lib. 2. pag. 311.

Lycanthropus.

It is incredible, that the *external senses* of all the beholders, should (by any such *legerdemaine* of the *Diuell*) haue beene so grossly deluded.

Physiologus.

Why not they, as well as the *senses* of all in the *parlour* aforesaid? Secondly, the *diuell* might not onely delude them thus by some false resemblance of *serpents*: but might giue them withall, an appearance of true *serpents* in deed. For, howsoeuer a *corporall matter* is not so freely and so fully subiected to the power of the *diuell*, as that he either may, or can possibly *transforme* the same to some other *forme* from that which essentially it is of it selfe: yet notwithstanding, such a *corporall matter*,

Lyra in L. Sani. cap. 16. 23.

matter.

Magister sen-
tent. lib. 2. dist.
7. fol. 87.

M. Perkins in
his order of the
causes, 2. com.
pag. 80.

Hyperius, in
method. theolog.
lib. 2. pag. 310.

matter, both may be, and is also so farfoorth in the power of the *dinell* as appertaines to a *local motion*, this al men do hold. And therefore, the *dinells* (by their owne proper power, and without any perceiuaunce at all to humane sense) they might (through some such *local motion*) take away with a trice, the *forcerers rods* from the ground : and put in their place true *naturall serpents*, taken by them from else where. And, this vndoubtedly they might doe in a moment : through the agility and nimblenesse of their owne proper *nature*. For, euen as the *mind* of a man (it being a spirituall substance) can easily accomplish her *animall operations*, and as it were with a thought : so surely, the *dinell* (he being also a *spirituall essence*) he is able much more speedily to accomplish his *spirituall actions*, and in far shorter time.

Lycanthropus.

As though the *dinells* (so couertly, and with such vnspeakeable speed) could conuay true *naturall serpents* in place of the *rods* : but some must needs haue perceiued the same ?

Physiologus.

The *dinell* (you know) he is an *inuisible creature*. Besides that, this we see plaine in our owne experience, that a *Juggler* (by meanes of such *local motion*, and through the nimble conueiuaunce of his onely hand) he can so sleightly, and so cunningly conuey one thing in place of another, as the beholders themselves, they do not onely not perceiue the *legerdemaine* : but (which more is) they are vndoubtedly perswaded, that the *Juggler*, he hath *essentially transformed* the *first matter* in sight, into some other *substantiaall forme*. Now then, if a meere *mortal man* (by the onely nimblenesse of hand) can so easily effect such admirable *matters* : why should we imagine the same impossible for *spirits* and *dinells* ?

Pneumatomachus.

Wel fir: proceed in the pursute of your purpose.

Physiologus.

Otho Casman.

par. 2. Angelog.
cap. 18. pag. 533

Hyperius, in
method. theolog.
lib. 2. pag. 314

Lastly, *spirits* and *dinells* (being naturally nimble and swift, as was shewed before) they might (by a *local motion*) apply true *naturall actiues*, to *naturall passiues* : vpon which application there would vndoubtedly ensue like *naturall effects*. As for example, *wood* fitly applied to *fire* by the hand of a man : *fire* is foorthwith ingendred in the *matter of wood*. And yet, that *fire* so

so engendred is *efficiently* engendred by the *fiere* it selfe, as by a naturall and proper *agent*: although yet withall, that selfsame *fiere*, is also *ministerially* effected by the very *hand* applying the same. And, euen so without doubt, the *diuels*, they might easily apply some *naturall matter*, preexisting in a neere disposition to the *forme* of true *serpents*, and withall (subiecting the said *matter* vnto some proper *agent*) might by such meanes engender true *naturall serpents*, and vnperceiueably put them in place of the *rods*: whereas yet, those said *serpents*, so engendred, were *efficiently* engendred by some proper *agent*, although withall, they might truely be said to be *ministerially* effected by the *sorcerers* themselues, as by the verie *hand* of the *diuell* effecting the same. Euen as also the *husbandman* (by applying and mixing *wheat* with *earth*, may *ministerially* be saide to bring foorth the said *wheat* himselfe. Yea, and these things may *spirits* and *diuels* more easily and more speedily accomplish then men may possibly doe, for many respects. First, because they vnderstand the power of *naturall causes*, much better then men. Secondly, they are much more *nimble* then men, in gathering and applying those *naturall causes*. Lastly, for that those *naturall causes* so assumed of *diuels*: may also by them be applied to farre greater, and more woonderfull effects, then possibly they can be by men.

M. Perkins in
his order of cau-
ses upon the 2.
com. pag. 80.

Lycanthropus

You affirme incredible things. For, how could the *diuels* possibly finde either *serpents*, or any other *matter* in a neere disposition to *serpents*: for that so sudden an ingendring and placing of true *serpents* in place of the *rods*?

Physiologus.

I speake not incredibly at al, if you rightly consider (as you ought) that the *diuels* were especially assisted herein with a *twofold power*: namely, with the *power* of *nature*: and with the *power* of *obedience*.

Lycanthropus.

What meane you by the *power* of *nature*?

Physiologus.

None other thing els, but that *diuine action* of *nature*, wherein the *Lord God* from the worlds beginning, doth (of true *matter* measurably compounded by a determinate *agent*, & through a *local motion* effected also in time) euen voluntarily procreate

L

some

some certaine determinate effects. Nowe then, the *ordinarie* assistance of this selfesame *naturall power*, doth ordinarily befall to men, to *spirits* and *diuels* in all ordinarie and naturall *productions of formes*: so farre forth especially, as they (by a naturall knowledge) are able rightly to comprehend, compound, and applie the same. Yea, and the assistance of this selfesame *naturall power*, was not wanting at all to the *diuels*, in those their *appearances* of true naturall *serpents*, as was shewed before.

Lycanthropus.

And what meane you by the power of obedience.

Physiologus.

Pet. Martyr in Gen. cap. 30. 33. fol. 125. I vnderstand thereby, that *extraordinarie subiection* where-
 in all things (without determination or repugnancie) doe
 euen readily submit to the *will of God*, as to the onely supere-
 minent soueraigne ouer all causes, formes, and effects whatso-
 euer. This selfesame power of obedience, not onely the Lord
 himselfe (immediately, and with no preexistence of *matter*
 almost) doth exercise by himselfe alone euen from the be-
 ginning: but euen howerly also by holy *men*, and by good *An-*
Hieron. ad vi-
talem. Non va-
let natura, con-
tra natura do-
minum.
gels and *diuels* doth administer the same. So that, whenso-
 euer the Lord commandeth any strange *action* (surmounting
 the *ordinarie power* and course of *nature*) to be forthwith
 effected, then doth he *extraordinarie* take vp the aforena-
 med persons, as the onely fitte *instruments* of that his *diuine*, and
supernaturall power. Nowe then, this power of obedience, albeit
 the same doth not *ordinarily* attend vpon the pleasure and
 becke of *men* or of *diuels*: yet, the *diuels* vndoubtedly they
 had at that present (by some secret priuledge from God) the
extraordinarie assistance also thereof, in those selfesame *ap-*
pearances of true naturall *serpents*. Yea, and this also according
 to the secret *decree* and counsell of God: who (hauing prede-
 termined the destruction of *Phaarob*) did, by this *meanes* har-
 den his hart, and so made a passage to the timely execution
 of his iudgements vpon *Phaarob* himselfe, and all the *Egyp-*
tians.

Exorcistes.

Notwithstanding these two presupposed powers assisting
 the *duell* in those your supposed *appearances*, me thinke it is
 cleere by the text it selfe, that the *Sorcerers rods* were truelie
transfor-

transformed to serpents: and I argue it thus. If those *rods* were no true *serpents*, but *serpents* onely in an outward *appearance*, then is not that true which is set downe in the *text*: namelie, *Exod. 7.12.* that the *sorcerers*, *Likewise they cast downe their rodde, and they were turned into serpents.*

Physiologus.

I answere you thus. It is vndoubtedly true whatsoeuer is set downe in the *text*: and may verie well stand with that which I say. For, be it it supposed, the *Sorcerers rods* were turned (as you say) into *serpents*, yet were they not truely so turned; I meane, they were not *existingly*, but *appearingly turned into serpents*. And this distinction is verie fully borne foorth by other words in the *text*; which affirme, that the *Egyptian Sorcerers* *Exod. 7.11.* they did (in like maner) by their *enchantments*. Where you may plainly perceiue the *particle* of (*likenes*) purposely put down, to set foorth the difference: as if he should say, the *Sorcerers* they did the very like in *shewe*, although not in *substance*. For marke I beseech you: there is in that *text*, both the *maner* and *meanes* of their working, precisely put downe. The *maner* of their working, was by a *likenes of serpents* in an onelie *appearance*: the *meanes* of effecting that worke, was the *Sorcerers enchantments*. From which words of the *text*, I may reason thus, A like *cause* argueth a like *effect*. But the *Sorcerers enchantments* (which are altogether deceiueable, false, and standing onely in outward *appearance*) were the very *efficient cause* of that *likenes*: therefore, the *effect*, I meane, that *likenes* it selfe, must needs be deceiueable, false, and onely exist in an outward *appearance*. Thus then, the *case* it selfe being (by all the *premisses*) apparantly euident: I will now returne at the last, to answere your maine or principall *argument*, which was this in effect. *Satan* (by the *Egyptian Sorcerers*) transformed *rods* into *serpents*: therefore, he is much more able to doe the same by himselfe. This (I must tell you) is a false and deceiueable *argument*, For first, in your *antecedent* you do shamefullie *Peter principium.* begge the *cause in question* before it be prooued: and now, when it comes to the triall, it is not able to holde the hammering. Againe, your *consequent* also is false, for, therein you do make the *diuell* a verie free and absolute *agent*, in transforming of *bodies* as well without, as with *meanes* at his pleasure, which onely is a power peculiar to *God*: whereas the *diuels* can accom-

plish nothing in *nature*, but by *naturall causes* and *meanes*, no more then the *Carpenter* can frame an house without fit *matter* and *instruments* to worke withall. So then, both parts of your *argument* being apparantly false: you cannot possiblie conclude from thence, any *power* in the *dinell*, for an essentiall *transforming of bodies*.

Lycanthropus.

Well sir? Howsoever you passe over this *argument*, taken from the *sorcerers rods transformed to serpents*, and all this (forsooth) by a pretie *distinction* of a thing in *existence*, and of a thing in *appearance*: yet haue I one *argument* more, which you shall neuer be able to auoide with that cunning deuise.

Physiologus.

Let vs heare that *irrefragable argument*: for, hitherto you haue asfoorded vs none that needes any great cunning in answering.

Lycanthropus.

Dan. 4. 13.

Nebuchad-nezzar (it is very well knowen) was essentially *transformed* into an *oxe*: therefore, the *dinell* may easily change himselfe into any *shape* whatsoever.

Physiologus.

Or euer I come to answer directly your *argument*, doe tell me how it is certainly knowen that *Nebuchad-nezzar* was essentially *transformed* into an *oxe*?

Lycanthropus.

Ioseph. de antiq. Iudaic. lib. 10. cap. 11.

Iosephus writing of the *Iewish antiquities*, he flatly affirms it so.

Physiologus.

Iosephus de Antiq. Iudaic.

Iosephus doth so I confesse. Howbeit, *Iosephus*, he hath beene so often discredited and tainted in other points of more waightie importance, as, the lesse credit is to be giuen him in this: especially, the very words of the *text* being otherwaies euident, and testifying plainly vnto vs, that *Nebuchad-nezzar* he was not essentially *transformed* at all, either in *minde*, or in *body*.

Lycanthropus.

Dan. 4. 22.

Neuer goe about to make vs thinke so: for, the very *text*, it telleth vs plainly, he did eate grasse like an *oxe*.

Physiologus.

It doth so in deede: and what of that? will you hereupon inferre,

inferre, that therefore, he was essentially transformed into an *oxe*? That were a mad kinde of inference. So *conies* and *geese*, they doe eate grasse like an *oxe*: and yet notwithstanding, they still retaine their proper essential being, without any essential transformings into either *oxen*, or *asses*. Besides that, if you will wilfully insist vpon any essentiall transformation in *Nebuchad-nezzar*, you might with more shew of sense, and better probabilitie of reason auouch, that he was transformed rather into an *eagle*: both, because the haire of his head (saith the text) *Dan. 4. 30.* were growen like to an *eagles* feathers, and for that also, the very nailes of his hands and feete, they were like to the claws of a bird. And therefore, it would be more consonant (you see) to conclude, that *Nebuchad-nezzar* was rather transformed into some fowle hauing feathers and claws: then, into a beast that hath hornes and hooves. Howbeit, there was in him no corporal transformation at all, but only a changed minde, for, so saith the text: Let his hart be changed from mans nature, and a beastes hart *Dan. 4. 13.* be giuen vnto him.

Lycanthropus.

If you yeeld vnto him a changed hart: I make no doubt at all of an altered bodie. For, if the minde it selfe which is the first substantiall forme in man, be transformed (as you say) to an *oxe*: what other forme or being at all can be giuen to the bodie (it being the organical partes of the minde) but only the forme of an *oxe*?

Physiologus.

What meane you by *Nebuchad-nezzar* his hart transformed?

Lycanthropus.

I meane thereby, that his very hart it selfe was essentially changed into the very hart of a beast: for, so saith the text.

Physiologus.

The text vnderstandeth there, no reall transmutation, or Tremel, in *Dan.* transformation of substance: but only an alteration, or change of *cap. 4. 16.* qualities. For, there is no doubt at all, but that in *Nebuchad-nezzar* there still remained a reasonable hart: howfoeuer (by *Robertus Rollo-* *cus, in Dan. 4.* *16.* the iust iudgement of God for his pride) he was (for the determined time) euen vtterly deprived of all use of reason. Hauing his said hart (for the present) so plunged in beastly corruptions, and so wholly overwhelmed with brutish affections: as that *George Ioye, in his Exposition vpon Dan. cap. 4. 13.*

(thereby) he differed nothing at all from a beast, being more blockish and senseless in *humane knowledge*, then the very *oxe* that feedeth on grasse. So that, how honorable soever before in princely dignitie, yet (having now in him no vnderstanding at all) *he is not unlike to the beastes that perish.*

Psal. 49. 20.

Lycanthropus.

If there were in his *hart* no *substantiall change* at all: how could there possibly be wrought in the same, such altered, or *changed qualities*?

Physiologus.

Math. 19. 26.

There is nothing (you knowe) impossible to *God*. By whose eternal decree, the *hart* of *Nebuchad-nezzar* was so thoroughly ouertaken and tainted with such an outrageous *furie*, or *madnes*, as that he (being vtterly depriued of *humane sense*) did presently depart the *Court*: very wildly wandering ouer the *wildernes* like to a *beast*, conuersing (in *brutish* manner) among the *brute beastes* themselves, and leading (for the time) a very *savage* and beastly behaviour.

Exorcistes.

If *Nebuchad-nezzar* was not essentially transformed at all in *bodie* or *minde*, but possessed only with *furie* and *madnes*, it is *vnlikely* his *Courtiers* would suffer him then to conuerse with *beasts* abroad in the fields, but would rather haue bound him, and kept him vp close in the darke; and therefore, for any thing hitherto heard, he might be essentially transformed into a *beast*.

Physiologus.

That he was not essentially transformed at all, it is very apparant by all the *premisses*. Why his owne *courtiers* (perceiuing him plainly depriued of *reason*) did not bind him forthwith, and keepe him vp close, but permitted him to wander wildly abroad, there was very great reason. For first, the *courtiers* they knew very well, and all men may see by experience that, the binding and keeping of a *madman* close; is so far from appeasing, as it rather doth aggrauate (for the present) his *furious humour*: and therefore the *courtiers* forbore to bind him at all. Besides that, they were the more especially loth to be led to that course, because (by the *reuelation of Daniel*) they plainly vnderstood before, that, the *lord God* had determined his wandering abroad with the *beasts* in the field: and therefore,

fore, they greatly feared to intercept the said purpose of God, assuring themselves, that (after the determined time) he should safely returne to his owne kingdome againe.

Exorcistes.

But sir, if he was not essentially transformed at all, how then is it possible he should so long lie foorth naked in the fields in frosts and deawes; or liue any time, with such vnnaturall diet, or, be preferued (at least) from the deuouring of beasts?

Physiologus.

If we but consider this matter by naturall reason, wee may find by experience, that many things (in deed) are impossible to a sound man: which yet, to a furious or mad man are not so impossible. For, fury is such and so headstrong an humour, as it maketh a man to endure and doe many things; which otherwaies he could not possibly endure. As for example many madde-men (we see) are well able to continue in the cold dew a long time, and to be sustained (that while) with crude and rare meates: seeming also vnto themselves, that they are not men, but brute beasts in deed, and thereupon also, they delight to conuerse with beasts, and to grow into familiaritie with them, although yet, not essentially transformed into true naturall beasts indeed.

Hieron, in
Daniel.

Pneumatomachus.

Surely, this seemeth strange vnto me: and I see not the reason thereof.

Physiologus.

The reason is this. Furie hath so highly disordered their nature, and made their minds so beastly affected, as, many things (in that their disordered state) are possible and delectable to them, which yet (in their sounder estate) were nothing so. Euen as also we see by experience, that verie coales or earib (to many women with child) are a verie sweete and delectable diet, which yet (before then) they did loth and abhorre: and all this, by reason of their disordered nature at that instant time. And, hereupon also it came to passe that Nebuchadnezzar did grow into such familiaritie with beasts: namely, euen by reason of that likenes of nature, which (to his owne seeming) he had with brute beasts, in that his disordered state. Yea, and this also is the verie naturall cause, why (at that present) he was not torne and deuoured of beasts: euen as also we see by experi-

Dan. 4. 13.

ence, that *furious dogges*, they doe neuer hurt *mad-men*, nor *naturall fooles*. Howbeit, *Nebuchad-nezzer* (in his furious estate and *melancholike passion*) he was more especially preserved from the outrage of *beasts*, through a *miraculous* providence, and speciall protection of God: and therefore, his said preservation (in that selfesame respect) the lesse admirable, and woonderfull to vs. Thus then (the *matter* it selfe, being manifestly apparant) I will now answer your maine or principall argument: which was this in effect. *Nebuchad-nezzer* he was essentially transformed into an *oxe*: therefore, the *dinell* may easily change himselfe into any shape whatsoeuer. This argument is many waies faultie, and halteth downe right. For, first, your antecedent is vtterly false, and a meere begging of the matter in *Question*: because *Nebuchad-nezzer* (as you haue hitherto heard) he was not essentially transformed into an *oxe*: and therefore, this prooueth nothing at all for the reall transformation of *spirits* and *dinells*. Secondly, if *Nebuchad-nezzer* had beene so transformed in deed as your selfe doth imagine: yet, the sequel of your argument is vtterly vnfound: because it stands vpon diuers, or rather contrarie *efficients*, namely *God*, and the *dinell*. The one hauing of himselfe an *absolute and indeterminate power*, and therefore able of himselfe to worke what he will, where, when, and howsoeuer best pleaseth himselfe: and so by consequence he might (if it had so seemed good in his wisdomie) haue essentially transformed *Nebuchad-nezzer* into an *oxe*. The other (the *dinell* I meane) he hath onely a *finite and limited power*, and therefore vtterly vnable of himselfe to accomplish any one worke beyond the bounds of that power: and so by consequence, he cannot possibly transforme himselfe essentially into any creature whatsoeuer, without a speciall power from God. Lastly, your consequent, it standeth onely vpon (*may be*) and so concludeth no certaintie at all concerning the *Question*.

Exorcistes.

Well sir: howsoeuer *Nebuchad-nezzer* was not essentially transformed into an *oxe*, yet this you confesse, that, for seauen yeeres together, he did vtterly want all use of reason: and therefore, I woonder how so renowned a *kingdome* coulde continue all that time without a *gouernour*.

Physiologus

Physiologus.

This is but *extranagant* and wandring speech, though yet the *kingdome* (no doubt) it was all that time gouerned by the *princes* and *nobles*, according to *Daniels* direction. Who fully assuring them of the *king* his vndoubted returne to the *kingdome* after those seuen yeeres end: the *nobles* either they durst not establish any other as *king*, for feare of being tainted with *treason* at his returne, or else (honoring him in their harts for his former victories) they resolved to expect his happie returne with patience. Howsoever, the *Lord* who determined the iudgement, he also prepared away no doubt, to the peaceable preservation of *Nebuchad-nezzar* his kingly dominions. And therefore muse no more of the *matter*, but either speake to the purpose in hand: or, put an end to the conference.

Lycanthropus.

Sir, howsoever I am vnable to replice vpon any thing spoken: I will neuer beleue, but that *spirits* and *diuels* can essentially transforme themselves into what *bodies* they please.

Orthodoxus.

I haue hitherto endured your weakenes in answering to any thing vttered by maister *Physiologus*: hoping that verie shame would haue made you (ere now) to giue ouer the field. Howbeit, perceiuing your settled pertinacie in this your *opinion*, I cannot but speake: woondring withall, that you should be so resolute in that, whereof you can yeeld no one *reason* at all, but onely your *will*.

Lycanthropus.

Yes sir, it is the *generall opinion* of all men, that the *diuell* can transforme himselfe into any *forme* whatsoever.

Orthodoxus.

Howsoever men, by *tradition* had receiued an *error* hand ouer head, for not looking thoroughly into it: yet may you not follow a multitude to do euill, neither agree in a controuersie to decline after many, and ouerbrowe the truth. And verie certeine I am, that no one sound *writer*, either *old* or *new* is of your mind: but rather the contrarie. As for my selfe, I neuer could see any shew of *reason* tending that way. For the *Lord God*, as he hath endued *man*, and euery *living thing*, with their proper *nature*, *substance*, *forme*, *constitution*, *qualities* and *gifts*, and directeth their

Exod. 23.2.

their *wils, faculties, and powers* accordingly : so hath he allotted to *spirituall creatures*, their owne *substance* and *properties* seuerall alone to themselves, and appointed them their lawes and limits, beyond which they cannot possible passe the bredth of an haire. And therefore, as it is absolutely against the *ordinance of God*, that I should flie like a *bird*, or swim like a *fish*, or creepe like a *worme*, or become another *creature in forme*, to that which by nature I am, inso much, as if *God* would giue me leaue, I could not possible do it, for it were flat contrarie to his owne *ordinance* and *decree*, yea, and euen opposite to the *naturall constitution* of that *bodie* which he hath created and giuen me : so is it vndoubtedly incredible, that either a *diuell* should be *essentially transformed* into a *man*, or a *man* *substantially turned* into a *diuell*, or that either of both, should *reallie change* themselves into any other *nature, substance, forme, constitution, qualitie* or *gift*, then those verie same which they haue by *creation*, yea, or that they should possible *applie* those which they haue, to any other end or vse then that which *God* himselfe naturally decreed, and directeth them vnto. Otherwise, either *God* should be contrarie to himselfe which is farre from him: or else those things must needs be *supernaturall*, and so, a true *miracle* in whom soeuer. Neither yet is *Gods omnipotencie* hereby qualified: but the *diuell* his *impotencie* is rather manifested, and more liuely declared. Who hath no further *power* then that which *God* from the beginning hath appointed vnto him: and the same also consonant to his owne *nature* and *substance*. The *diuell* (I confesse) may well be restrained from his *naturall faculties, power, and will*: but (being *Gods minister*) beyond the same he cannot possible passe the bredth of a pinne, neither yet any other waies, or further imploie his endeavour, then onely in that verie worke which the *Lord* (from the beginning) hath enabled him to do. Which is, that he (being himselfe a *spirit*) may *vitiare* and corrupt the *spirit* of man, and therein also he is diligent enough: howbeit for the *doing* heereof, he cannot substantially *alter* his *forme* at all.

Philologus.

I haue heard many very confidently affirme that the *diuell* hath appeared to them in the likenes of a *man*, a *cocke*, a *casse*, or a *dogge*.

Ortho-

Orthodoxus.

Yea, but how are those confident affirmers certainly sure, that, the *man*, the *cocke*, the *catte* or the *dogge*, whose likenesse they sawe in appearance, was indeed, and in truth either *spirit* or *diuell*: and not rather the *Legerdemaine* of some *coniuering Priest*, or coufening companion. For, if a *diuell* can indeed essentially transforme himselfe into the likenes, figure, or shape of a *man*, a *dogge*, a *catte*, a *mouse*, or a *toade*; whie can he not also transforme, a *man*, a *dogge*, a *catte*, a *mouse*, or a *toade* into the likenes, figure, or shape of a *diuell*, fith there is a like reason and possibilitie of both? Howbeit, we may not beleuee (saith *Augustine*) that, a *mans bodie* can (by any *Arte* or power of the *diuell*) be transformed into the lineaments of a *beast*: much lesse into the forme or substance of any infernall *diuell*. Besides that, if *spirits* and *diuels* may possible transforme themselves into an humane bodie: then could not *Christ* his argument propounded to *Thomas*, be currant & good, where he saith, *behold my hands and side, and put thy finger into my hands, and thrust thy hand into my side: and be not faithlesse, but faithfull*. All this (how truly soeuer deliuered by *Christ*) could neuer (in truth) haue satisfied *Thomas* concerning the resurrection of *Christ*: if it be true in deed that *diuels* can truly transforme themselves into true naturall bodies. For *Thomas* (remayning vnsatisfied) might boldly haue answered thus, oh sir? why doe you will me to handle your hands and sides? that is no certeine argument, to demonstrate vnto me your rising againe from the dead. Because, *spirits* and *diuels* (you know) they can truly transforme themselves into true naturall bodies: and therefore (notwithstanding such an experimental, or sensible knowledge) you may rather be some transformed *spirit* or *ghost* to deceiue me, then my Lord and my God which came for to saue me. Thus then you see, that (if these essentiall transformations be concluded for currant) *Thomas* his incredulity (for any thing heard) might passe vncontroled.

Exorcistes.

Though the *diuell* cannot alier his forme substantially, yet may he change the same in shape or figure, I doubt not, and such a distinction hath *Bodin*, saying: The essentiall forme namely, reason it selfe, is not changed: but onely the outward shape or figure.

Ortho-

Aug. de ciuit. Dei, lib. 8. cap. 18.

Item, in libro de spiritu & anima, cap. 26.

1oh. 20. 27.

1oh. Bodin, de magic. demon. lib. 2. cap. 6.

Non essentialis forma, id est ratio, sed figura solum permittitur.

Orthodoxus.

Bodin, he strikes it dead no doubt. For, here he maketh the *diuell* a cunning *ingler*, who (by casting a miste before mens eyes) can giue to *spirituall substances*, what outward *figure* and *forme* he please. Howbeit, till *Bodin* be able to demonstrate truely vnto vs, that the *diuell* may haue power to *alter essentially* a *spirituall substance*: we will neuer acknowledge any possibility of *transforming* their *shapes* or *formes* at all.

Exorcistes.

Aug. de ciuit.
Dei, lib. 18. cap.
17. & 18.

Well, yet *Augustine* subscribes to such *transformations*.

Orthodoxus.

Cardan. de va-
nitatib. rerum,
lib. 15. cap. 8.

Aug. de ciuit.
Dei, lib. 18.

He doth I confesse. Yea, those, and other like matters are so common in many of his workes, as, I am driuen to suspect they were rather cunningly foisted in by some cunning *popish coniuering Priest*, to credit his cosening practises: then carefully inserted by *Augustine* himselfe, to set forth a truth. Howsoever, I say with *Cardanus*, that, *how many of those transformations Augustine saith he hath seene with his eyes: so many I am content (for the reuerence I owe him) to giue credit vnto*. All the rest I account but *Cabalisticall conceits*; and no better (in effect) then foolish toies to mocke an *Ape*. Yea, and so much the rather, because *Augustine* himselfe affirmeth those *transformations to be but phantasticall: and that they are not according to the veritie, but according onely to their outward appearance*.

Lycanthropus.

Yet, such then according to outward appearance.

Orthodoxus.

G. Gifford in
his Dialogue of
Witches.
Otho Casman.
Angelogr. par.
2. cap. 19. pag.
561.
Marc. 6. 49.
Luc. 24. 39.
Tertul. contra
Marcion. lib. 3.

Aretius in
Luc. 24. 39.

I allow no such supposed *appearances* made by *diuels*: because, I find no such *power* giuen them by *God* in all the *scriptures*. Besides that, if we admit, that *diuels* may take onely but *formes*, or *shapes* vpon them, though not the very *substance* it selfe of a true *naturall body*: yet then also *Christ* his argument made (else where) vnto his *disciples* had not been found in euery point, saying thus: *handle me and see, for a spirit it hath not flesh and bones as you see me to haue*. Setting downe *visibility* and *palpability*, as things opposite to the *nature of spirits* and *diuels*: reducing his *disciples* (in discerning of *spirits*) to the iudgment, first, of their *eyes*, and then next of their hands, and arguing thus. *Spirits* can neither be *seen* nor *felt*: but I may both be *seen* and *felt*, therefore I am no *spirit*. And then next, he rea-
soneth

soneth a *disparatis*, thus. A *spirit* it hath neither *flesh* nor *bones*: but I haue both, therefore, no *spirit*. Putting down there you see) very apparant and manifest properties to seperate himselfe in shew, from a *spirit*. And therefore, if *spirits* and *diuels* haue power by any possible meanes, to *transforme* themselves but into the onely *outward formes* and shapes of true *naturall bodies*, though not *substantially transformed* in deed: yet could not that which *Christ* concludeth, haue soundly established the *disciples* faith concerning the *true body* of *Christ*. Because they (by reason of such supposed *apparitions*) remaining still doubtfull; might haue fitly replied thus. Good sir, though *spirits* and *diuels* haue not substantially *flesh* and *bones*, and therefore, no true and *substantially bodies*: yet can they truely *transforme* themselves into the outward *shapes* and *formes* of true *naturall bodies*: and so notwithstanding, we may be deceived in an onely outward *appearance*. These exceptions (you see) the *disciples* of *Christ* they might iustly haue made: neither (if these *transformations* be vndoubtedly true) might *Christ* so sharply haue blamed their *unbeleefe*.

Lycanthropus.

Spirits (I confesse) they are not palpable, but only *visible*: and therefore, not the *seeing* (without the *handling*) might wel haue satisfied *Christ* his *disciples*.

Orthodoxus.

Yea, but (whatsoeuer you imagine of the other *disciples*) if you rightly way, and exactly consider the *text* it selfe with the seuerall *circumstances*) you may plainly perceiue, that the fault of *Thomas* his *incredulity* was secondly bewraied and condemned: for that he durst neither credit the *verbe* taken by the other *disciples*, nor trust his *owne eyes* concerning the truth of *Christ's body*. For (saith *Christ*) *because thou hast seen* (not because thou hast felt) *thou beleeuest*. Also, *blessed are they that beleeue and see not*: and not they that beleeue, and feele not. Giuing thereby to vnderstand, that our *corporall eyes* may truely discern betweene a *spirit*, and a true *naturall body*: which were not true, if *spirits* and *diuels* could possibly *transforme* themselves into any *visible shapes* or *formes* of true *bodies*, for thereby the *sence of seeing* might soone be deluded. And in very deed, it is very *erronious* for any to imagine that the *eyes* may possibly be deceived, in discerning between *spirits* and *diuels*, and

Hugo Cardinal.
in Iohannem,
cap. 20. 29.

Ioh 20. 29. Nota.

Math. 14. 26.

Marc. 16. 14.

Luc. 14. 39.

and true *naturall bodies* : as appeareth by sundry *scriptures*.
 Wherein *Christ* very sharply reprooueth his owne *disciples* :
 for not crediting the iudgment of their owne *eyes* in such a case.
 Which could not (I say) be a certaine *rule*; if *spirits* and *diuels*
 can truly and *essentially* transforme themselves into true *na-*
turall bodies : or but *change* themselves into the true *shapes* and
formes of such *bodies*. And, this (I beleue) doth break the very
 neck of those your supposed *transformations* of *spirits* and *di-*
uels whatsoeuer.

Lycanthropus.

This that you say is vndoubtedly true, and yet, still me
 thinke the *diuell* should haue power, so to transforme himselfe,
 either in *substance*, or *appearance* at least : although I my selfe
 am vnable to render any one reason thereof.

Orthodoxus.

Pompanac. de
incantat. c. 2.

O quam credula

mens hominis,

& erecta fabu-

lis aures.

It is verie ridiculous (saith one) for a man to leaue manifest
 things, and such as euen by naturall reason may soundly be prooued :
 and so, to seeke after unknown things, which, by no likelyhood may
 be conceiued, nor yet tried out by any rule of reason : but,

Good Lord, how light of credit is the wauering minde of man ?
 How vnto lies and tales, his eares attentive all they can ?

Lycanthropus.

Good maister *Orthodoxus* ? I am drawn (by the very force
 of your speech) into a maruelous perplexitie. For when I
 examine the weight of your reasons propounded, I am driven
 to denie the transformation of *spirits* and *diuels* : but, so soone as
 I returne to the necessarie consideration of my present dis-
 tressed estate, then, that former new-bredde conceit is cut in
 the necke, and squashed quite.

Orthodoxus.

And why so I praie you ?

Lycanthropus.

See the lively
effect a melan-
cholicke humour,
it being predo-
minant.

Surely sir, because I my selfe am *essentially* transformed into
 a *woolfe* : I make no question, but that *diuels* can also *substantial-*
ly change themselves into any true *naturall bodie*.

Orthodoxus.

Verie true as you say : the one is euery way as possible as is
 the other.

Lycanthropus.

Why, then alas, the Lord be mercifull to vs : for what man
 in

in the world may possible be free from their malice?

Philologus.

How now *Lycanthropus*, are you indeed in good earnest? doe you verilie imagine you are essentially transformed into a wolfe? now surely, this is the oddest iest that euer I heard.

Lycanthropus.

Nay, nay (alas) it passeth a iest: for I finde it and feele it to true by experience.

Physiologus.

Well said *Lycanthropus*, now I perceiue your name was not giuen you for nought: it being so proportionable answerable to your phantasticall nature. You are called *Lycanthropus*: Λυγανθρωπία. Auicen. tract. 4. cap. 15. Paul. Aeginetius, lib. 3. cap. 15. that is, a man transformed to a wolfe: which name is verie fitlie deriued from the verie disease it selfe that disorders your braine, called *Lycanthropia*. Which worde, some *Physitions* do tranllate *Demonium Lupinum*, that is, a woluishe *Demoniacke*: AEtius lib. 6. cap. 11. others *Lupina melancholica*, and *Lupina insania*, that is a woluishe *melancholie*, or a woluishe furie and madnes. And it is nothing else in effect, but an infirmitie arising vpon such phantasticall imaginations, as do mightily disorder and trouble the braine.

Lycanthropus.

An infirmitie say you? It is a verie strange and fearefull infirmitie, that can so essentially transforme a man into a verie naturall wolfe? God blesse euery good man from such kinde of infirmities.

Physiologus.

Had you liued in such a time, as beasts, and beares, & wolues were supposed to speake like men: it had beene an easie matter (I perceiue) to perswade you that you are a wolfe.

Lycanthropus.

Yea, but how are you able to perswade me the contrarie?

Physiologus.

That may easily be done, by describing briefly vnto you, the verie true nature of that the aforesaid diseases, which so fearefully affecteth your minde, with these phantasticall imaginations and fond conceits.

Lycanthropus.

I praie you then describe it plainly vnto me.

Physiologus.

With verie good will. Wherein you must principally consider,

Auicenn. tract.
4. de egritud.
capitis, cap. 15.
Phil. Barowgh.
in method. phy-
sic. lib. 1. cap. 27.
cap. 28. fol. 34.
Leonard. Fuch.
Instit. Medici,
lib. 3. sect. 3.
cap. 11.

Auicenn. tract.
3. de apostemat.
capitis, cap. I.

Auicenn. tract. 4.
de egritud. capi-
tis, cap. 16.
Phil. Barowgh.
in method. phy-
sic. lib. 1. cap. 27.
28. fol. 34.
Otho Casman.
Angelograph.
par. 2. cap. 18.
quest. 6. pag.
540.

sider, that the verie first *matter* which causeth *Lycanthropie*, or this *wooluisb Demoniacke*: consisteth in the very selfesame *matter* or *stuffe* that maketh in any other man elie, a *melancholike humour*, for either of both are *melancholike persons*. Howbeit, the *peculiar cause* it selfe which more especially procureth *Lycanthropie*, is either that kinde of *melancholy* which ariseth properly of *choler adust*: or that which comes of a *simple and naturall melancholie*. Sometimes also it proceedes of an *impotume of bloud* in the *braine*: but verie seldome of *bloud adust*. Now then, that *Lycanthropie* which ariseth onely of the abundance of a *simple melancholie*, as it is (for the most part) the verie woorst of all, & therefore is called *Lupina insania*, a *wooluisb furie* or *madnes*: so is it commonly *seated* in the *exteriour parts of the braine*, and hath an *operation* not vnlike to the *matter of a disease*, called *Karabitus*, which is a *botte impostume* of the head, *seated* in the verie *ventricle of the braine* it selfe, causing *choller adust*, and the *melancholike matter* verie much to abound. Whose *vaporous humors* (vitiating and corrupting the *braine*,) doe procure the *patient* vnto a verie deepe sleepe. Wherein his *phantasie* is fearefully troubled with the dailie *impression* of such fearefull and *strange imaginations* as do cause the *interiour spirits* of the *braine* to waxe verie wilde and fearefull: by reason of those *blacke and cloudie representations*: which were receiued before in the *phantasie*. And heereof it is, that some vnskilfull *Physitions*, do so rashly ascribe this *humorous disease* to the *operation of the diuell*: and that the *ignorant people* do absurdly imagine the *partie* thus affected, to be vndoubtedly possessed of *diuels*. Howbeit, they should certainly know, that a *cholerike humour* (so soone as an extreme *adustion* affecteth the same) is forthwith conuerted to *furie* or *madnes*: neither is it then satisfied with an onely *simple melancholike affection*. This *disease*, it hapneth to men especially in *Autumne* through the malitiousnes of the *humors* abounding, and eftsouones is encreased in the *spring*, & in *summer*: yea, & it is then the extreamest of all when the *north-winde* blowes, by reason of the *drines* thereof. The *signes* that commonly fall forth in the beginning of this *disease*, are these, namely, *strange conceits* and *feares*, a pronesse to *anger*: the *partie* affecting *solitarinesse*, hauing a fearefull *swimming and turning about of the braine*. Howbeit, when the *disease* is once growne to perfection: then there folowes verie fearefull

fearfull and strange effects. For, some are afraide the *beaues* will *ouerwhelme* them forthwith: some feare the *earth* will *swallow* them *quicke*: some stand in continuall dread of *theeues*: and others againe, that *woolues* will enter into them. Some imagine themfelues to be *diuels*, *birds*, and *vessels* of *earth*: yea, and that they be truly transformed into *woolues*, and therefore they do counterfeit their *voices*, & wander about in the *fields*. This vndoubtedly is your present *disease*: & this is that which makes you so resolute concerning the supposed possession of *spirits* and *diuels*. All which you may plainly perceiue, is nothing else in effect, but a *phantasticall conceit*, occasioned only upon those *disordered humours* which hurt and trouble your *braine*. That which any further concerneth the *nature*, the *causes*, the *circumstances*, and *cure* of *Lycanthropie*: you may see more at large in *Wierus* his workes.

*Hyperius in
method. theolog.
lib. 2. pag. 310.*

*Ioh. Wierus de
praestig. demon.
lib. 4. cap. 23.*

Lycanthropus.

This is very strange I assure you, and more then euer I heard: albeit I haue felt the *experience* thereof in my selfe.

Physiologus.

Not so strange as true: and therefore, forsake your folly in time.

Orthodoxus.

I pray you hartely doe so, and that so much the rather: by how much the *diuel* (in working vpon that *disordered humour*) will be ready eftsoones to abuse you afresh. In consideration whereof, I will shew you what the *Ancyran counsell* and others haue carefully decreed against such *humorous persons*, saying thus. Whereas certeine *gracelesse women* (seduced wholly by *satans illusions*) doe verely imagine themfelues (for certeine howers in the night) to be riding vpon *woolues* and *beasts* with *Diana* the *pagane Goddesse*, and to passe through sundry *countries*: through which *erronious conceits*, they (being grossly abused) doe verely beleue those things to be true, yea, and (in beleeuing the same) do fearefully straggle from the true *sauing faith*. It appertaineth therefore to the *ministers* (in euery their seuerall *churches*) to publish and confute the falshood hereof: and withall, to strengthen the *minds* of their people against euery such *phantasticall* and *fond illusion* of *satan*. Who eftsoones assailing the *minds* of *humorous women*, and (through *infidelity*) compelling them sure to himselfe, deludes their said *minds* with

*Ancyranum
concilium.
Gratianus ibid.
can. 26. q. 5.
August. de spi-
ritu & anima,
cap. 23.
Destructorium
vitiourum, par.
6. cap. 49.
Osio Casman.
Angelograph.
par. 2. cap. 19.
q. 2. pag. 340.*

M

dreames

dreames and visions: making them sometimes *mery*, and sometimes *sad*: shewing them *sundry persons*, both *knowne* and *unknown*: yea, and leading them dangerous *bie-waies* to their owne *destruction*. Thus you see the *councels decree* against these *rouing conceites*, wherewith your selfe (at this present) is fearefullie tainted: and therefore, forethinke you thereof in time.

Lycanthropus.

Are there then no *essentiall transformations* at all?

Orthodoxus.

No verily, whatsoeuer they *seeme in shewe*, they are but *illusions and sleights of the diuel to deceiue*: and therefore (I aduise you to winde your selfe from them with speede, for feare of a further mischief. And, because you shall not *imagine* this councell I giue, to be but a *dreaming deuise* of my owne: therefore, (besides that which was spoken before) I will yet further make knowen vnto you, how *generall councels*, many good writers, yea, and the *Popes owne canons* do all iointly *condemne* and pronounce this peeuish *opinion* concerning the supposed *transformation of diuels*, to be *impious, absurd and diuellish*, and the maintainers thereof to be *woorse then Infidels*, saying thus: *Who soeuer beleeueth that any one creature can be made or changed into better or woorse, or to be transformed into any other shape, or into any other similitude, by any other then by God himselfe the creator of all things: without doubt, he is but an Infidell, and woorse then a Pagane*. And therewithall, this reason is rendred. *Because* (say they) *they doe therein attribute that power to a creature: which onely belongeth to God the creator of all things*. By this you may plainly perceiue, of what reckoning these your supposed *transformations* haue beene in former times.

Philologus.

Lycanthropus? your *opinion* (it appeareth) is plainly condemned of all: and therefore, forsake it for shame.

Lycanthropus.

So I do I assure you: praising the Lord with all my hart, for bringing me thus to behold the folly thereof: yea, and am hartely sorry, for being *bewitched* therewith so long, being also ashamed now of my *odious name*.

Physio-

*Anquirense
concilium.*

Gratian, ibid.

can. 26. q. 5.

*Prosper in li-
bello de dono ti-
moris.*

*Destructorium
par. 6. cap. 49.*

Otho Casman.

Angelograph.

par. 2. cap. 18.

q. 6.

Malmesburij,

de gestis An-

glorum lib. 6.

Physiologus.

The Lords name be blessed for this your happy illumination in Iesus Christ.

Pneumatomachus.

Yea, and the Lord grant the like happy successe, to our further proceedings.

Lycanthropus.

So be it. But good Master *Orthodoxus*, I remember full wel, how that (in the beginning of our conference, where we handled the power of spirits and diuels) you spake of a twofold possession: the one reall, the other actuall. The first you haue fully confuted: notwithstanding any thing spoken to the contrary. Howbeit, of the other, the question is ordinary in euery mans mouth: and therefore, I pray you hartely shew vs your iudgement also therein.

Orthodoxus.

What (I pray you) is the common opinion of men concerning the same?

Lycanthropus.

I here of none that make any doubt of actuall possession: yea, and the Exorcist also who cast out the diuel at *Magnitton* (howsoeuer he saggeth with me now, concerning his first conceite of real possessions) he is very confident (in the very title of his apology) to auouch the yong man to haue been actuall possessed of *satan*. *M. Dorel in the title to his Apologie.*

Exorcistes.

I doe so in deed, and I make no doubt thereof at all being able (I hope) to mannage the same against all men, yea euen to the death.

Orthodoxus.

What are you able to mannage against all to the death?

Exorcistes.

That the diuel hath, and may haue now (euen in these daies of the gospel) an actuall or powerfull possession in men.

Orthodoxus.

What man? are you now fled from your idle conceit of essentiall possessions, to the supposed actuall possessions of spirits and diuels: this, as it argueth evidently great want of munition to mannage that matter; so it haleth vs perforce to follow your footings awhile, in these your wandring vagaries, that so (be-

ing forcibly beaten from all hope of recouering your former hold) you may be forced (at the lenght) to yeeld vp the conquest in the open field. Howbeit, this *question* (I perceiue) doth craue a larger discourse then the present time will afoord : especially, our *dinner* being now in a readinesse, and staying vpon vs. Let vs therefore (for the present) put an ende to our speech, till we haue refreshed our selues with the good blessings of *God* : and then afterwards walke foorth, and conferre of this point to the full.

Pneumatomachus.

Sir you may account vs for bold and impudent guests, that are thus troublesome and chargeable to you.

Orthodoxus.

My *ministerie* is allotted to these kinde of *troubles*, and my *cheare*, I account well bestowed vpon such sort of guests : therefore, make no more strangenes, but, arise and goe with me,

Philologus.

We praise God for your kindnes and care concerning our *bodies* and *soules* : and therefore doe thankfully accept of your offer, and dutifully attend on your person.

Orthodoxus.

Let vs then arise, and depart.

The end of the fifth Dialogue.



The sixth Dialogue.

THE ARGUMENT.

Of actuall possession, what it is? And whether the diuels now (in these daies of the Gospell) do actually possesse either the minde or the bodie: by an extraordinarie assisting or vexing?

The speakers names.

{	PHILOLOGVS.	{	PHYSIOLOGVS.
	LYCANTHROPVS.		ORTHODOXVS.
	PNEVMATOMACHVS.		EXORCISTES.

Orthodoxus.

HAuing blessed the Lord for his benefits, the choice shal be yours, whether you will walke forth abroad: or, keepe close in my Parlour, and conferre there of the question for one or two howers.

Physiologus.

Sir, you remember the *Proverbe*. *After dinner sit a while: and after supper walke a mile*. The which, as it accordeth verie fitly with the *rules of Physicke*: so will it be a furtherance to the maine purpose it selfe, which we haue in hand.

Orthodoxus.

You say verie well. Goe to therefore *Exorcistes* proceed in your purpose: and tell vs what you hold concerning this point.

Exorcistes.

This I haue hitherto, and yet still doe confidently holde: That the diuell, euen in these daies of the Gospell: hath an actuall possession in men.

Orthodoxus.

Well then (before you produce your proofes) let vs first put downe the question it selfe in it proper termes: that so, we may the better perceiue the verie point of your purpose.

Lycanthropus.

I pray you proceed in that course.

Orthodoxus.

With verie good will. For so the matter controuersed be-

twene vs, may more fitly be comprehended within the true bounds of an orderly conference.

Philologus.

A verie conuenient course, in my proper conceit.

Pneumatomachus.

I am iust of your minde.

Exorcistes.

Neither know I of any one that dissents from the same. Tell vs therefore, I praie you : what is *actuell possession*?

Orthodoxus.

The *actuell possession*, is that effectuell working power, wherewith the *diuels* (by an operative permission of God) doe extraordinarily, and in most woonderfull manner afflict, molest, torment, and vex some speciall persons (in a speciall iudgement of God) put ouer vnto them, for that speciall purpose. Wherein, we haue first to obserue, the *primarie efficient cause* : namely, the speciall purpose and iudgement of God. Then next, the *secondary efficient cause* : I meane, the effectuell working power of the *diuell*. Thirdly the *materiall cause* : that is to say, the affliction, the torment, and vexation it selfe. Fourthly, the *formall cause* : namely, an extraordinary manner of working. And lastly, the *finall cause* : I meane, some speciall purpose of God, best knowen to his wisdom.

Lycanthropus.

How manifold I pray you, is this *actuell possession*?

Orthodoxus.

It is twofold : namely, either *mentall* or *corporall*.

Lycanthropus.

What meane you by the *mental-actuell possession*?

Orthodoxus.

My meaning is not, that the *diuell* doth really enter, and essentially, or inherently dwell in the possessed mans minde, which we denied before, when we conferred of the *real-mentall possession* : but, that he doth onely *actually* afflict, and effectinellie torment the possessed mans minde.

Lycanthropus.

What meane you, by *actually* afflicting the possessed mans minde?

Orthodoxus.

By *actually* afflicting, I vnderstand the effectuell and powerfull

full operation, wherewith the *dinell* (for the present) doth so fearefully molest, and so strangely depriue the possessed mans minde it selfe, from the present vie of all reason: as he makes him euen *senseles* and *woode*, verie violently to rush headlong into fire and water, and outragiously to runne vpon desperate aduentures.

Lycanthropus.

And what call you the corporall actuell possession?

Orthodoxus.

I call the corporall actuell possession, that ineuitable working power: whereby the *dinels* doe actually torment and vex the whole, or some speciall part of the possessed mans bodie.

Lycanthropus.

What meane you, by actually tormenting the whole or some part of the bodie?

Orthodoxus.

My meaning is, that, the *dinels* (for the present) doe, either powerfully disable the whole, or some part of the possessed mans bodie, from the orderly accomplishment of their peculiar and ordinarie operations appointed of God, by depriuing the said body forthwith of seeing, of hearing, of speaking, of walking, by bowing and bending together: or do otherwaies, verie effectually enable the saide bodie, or the seuerall parts thereof, with some extraordinarie, and unnaturall force, for the fearefull effecting of many outrageous, and most mischieuous practises. Namely, the remaining day & night among graues: the kidnapping in sunder of chaines: a violent rending, and tearing: a tumbling headlong into fiers and waters: a shrieking, a wallowing, a foaming, and leauing for dead.

Pneumatomachus.

These actuell possessions, are fearefull possessions.

Orthodoxus.

They are so I confesse. But what saith *Exorcistes* to those things that be spoken?

Exorcistes.

Sir, the description which you haue made of actuell possession, with those her seuerall kindes: I approoue in euery point. But, tell me in good earnest, do you absolutely denie euery such actuell possession?

Orthodoxus.

I doe freely acknowledge, that the same was vndoubtedly in vse in the daies of *Christ*: howbeit, I do flatly deny any further continuance thereof now, in this time of the *Gospell*.

Exorcistes.

Men may denie the *sunne-shine* at mid-daie: if they could beare vs in hand we were blinde.

Orthodoxus.

And, men may affirme the *moone* to be made of a *greene cheese*: if they could make vs beleue what they list. Howbeit, affirme what you will: we are commanded to *search the scriptures*, and to *trie out your spirit, before we beleue you*.

Ioh. 5. 38.

I. Joh. 4. 1.

Lycanthropus.

Good maister *Orthodoxus*, retolue vs I praie you in this so intricate and doubtfull a matter: for al men do acknowledge, and my selfe hath hitherto euer held the *actuell possession of diuels*,

Orthodoxus.

I do neither respect what the most men acknowledge, nor greatly regard what your selfe do hold so long as I haue *truth* on my side. *We must not runne after a multitude in the doing of euill: nor agree in a controuersie to decline after many in overthrowing the truth*. You also held the *reall possession of diuels* not long since, which now you disclaime: and so will you do this other I doubt not before it be long.

Exod. 23. 2.

Lycanthropus.

Verie true as you saie: and therefore I lay my hand on my mouth.

Exorcistes.

Sir, notwithstanding these your cloked insinuations, I make no *question* at all, concerning the *actuell possession of diuels*, euen now in these daies of the *Gospell*.

Orthodoxus.

Why man? The *Lord God* neuer purposed, much lesse hath he openly auouched the perpetuitie thereof in any part of his word: therefore, the same was onely *temporarie*, and no way perpetuall.

Exorcistes.

Yes sir: a perpetuall commission for repelling the *actuell possession of diuels*, was vndoubtedly giuen by *Christ* and the same very,

Math. 10. 7.

Marc. 6. 7.

very formally executed also by his owne *disciples*: as appeareth plainly in sundry *scriptures*.

Luc. 9. 1. & 10.
9. 17.
Marc. 16. 20.
Act. 16. 18.

Orthodoxus.

Frame your *argument* from those places of *scripture*.

Exorcistes.

I frame it thus. The *commission* giuen by *Christ*, for repelling the *actuell* possession of *diuels* remaineth *perpetuall*: therefore, the *actuell* possession it selfe, remaineth also *perpetuall*.

Orthodoxus.

Prooue in your *antecedent*, the *perpetuitie* of that *commission*.

Exorcistes.

Why fir? there is no one expresse *inhibition* thereof in all the *scriptures*.

Orthodoxus.

Sith you so resolutely insist vpon the *perpetuity* of that *commission*: I intend to driue you away from that *conuert*, by arguing (from the tenour of that selfesame *commission*) against you thus. If that *commission* giuen by *Christ* for repelling the *actuell* possession of *diuels*, be vndoubtedly *perpetuall* in these daies of the *Gospell*: then the *drinking of deadly poison, with warranted safety from all bodely harme*, is also *perpetuall*. Good fir? let vs foorth- with behold I beseech you in your owne person, an *experimentall demonstration* of this one thing, fir: and we wil the rather beleue you in all the rest.

Marc. 16. 18.

Philologus.

Maister *Exorcistes*, you were much better (in my simple conceite) to giue ouer this *argument* quite: then be forced, thus to *demonstrate* the truth thereof to the world.

Exorcistes.

Not so. For, the whole contents of that selfesame *commission*, saue onely the expelling of *diuels*: were altogether *temporary*, and no waies *perpetuall*.

Orthodoxus.

Who dare auouch the *perpetuitie* of that *actuell* possession of *Diuels*: more then of any the rest? Nay, who would not much rather account both it, and the rest of those the *miraculous operations* comprised iointly together in one and the selfesame *commission*, to be euerie of them vndoubtedly *determined*: because, those *temporarie officers* whereunto they properly appertained,

Luc. 24. 46.

Act. 1. 8.

Eph. 4. 13.

pertained (namely, *Apostles, Prophets, Evangelists*, and the *seu-
nentie disciples*) are long since *determined*. Who being euerie
of them *extraordinarie officers*, receiued (together with the of-
fice it selfe) *extraordinarie grace* and power from aboue, to ac-
complish the same. Whereas the *ministeriall functions* of *Pa-
stor* and *Doctor* (perpetually remaining to the ende of the
world) are both of them *ordinarie functions*: and therefore, to
be ordinarily directed, disposed and guided, according to the
ordinarie Constitutions, and Cannons contained in the word.

Exorcistes.

Notwithstanding the *Pastor* and *Doctor* be (in verie deed)
but *ordinarie officers*: yet I doubt not at all, but that some cer-
taine of them (as seemeth good to the Lord) may also be en-
dued with an *extraordinarie power* and grace for repelling the
actuell possession of diuels.

Orthodoxus.

Seeing you stand with such a settled pertinacie in your pro-
per conceit, I doe argue against you afresh on this sort:

The *extraordinarie power* of *casting out diuels*, was peculiarly
appropriated to Christ himselfe, and his owne *disciples*: there-
fore, the said *extraordinarie power* doth not ordinarily apper-
taine to any *ordinarie ministerie* succeeding that *primitive age*.
And, if no *extraordinarie power* for expelling the *actuell pos-
session of diuels* remayneth perpetuall: then, neither the *actuell
possession* it selfe remaineth perpetuall.

Exorcistes.

But, why should that *extraordinarie power* be peculiarly ap-
propriated to Christ himselfe, and his owne *disciples*?

Orthodoxus.

D. Fulke to the
Rhemish testa-
ment, in Math.
cap. 17. vers. 19.
sect. 5.

Ioh. 15. 24.
Math. 28. 19.
Marc. 16. 15.
Zanchius, in
Eph. cap. 4. 11.
pag. 178.

Because the verie *maine endes* of euerie such *extraordinarie
and miraculous worke*, were to be accomplished especiallie, and
onely by them. For first, our sauour *Christ* being both *God
and man*, but yet vtterly vnknowne to the world: it was ther-
fore vndoubtedly meete, that he especially, and only he him-
selfe (by some such *extraordinarie and miraculous workes as none
other might possiblie do*) shoulde apparantly make knowne to
the worlde, the admirable *power* of his *Deitie*. As also, his owne
disciples, they being *extraordinarily* and specially appointed to
preach and to plant the Gospel of Christ throughout the whole world:
it was likewise vndoubtedly necessarie, that, the infallible
truth

truth of such heauenly doctrine so extraordinarily deliuered from them, should (in an especiall regard of the *strangenes* thereof) euen by those their *extraordinarie actions* also (as by the *supernaturall seales* of the *Almightie* himselfe (be perpetually established to the ende of the world. In an onely consideration whereof, euen, those their *peculiar prerogatiues* (together with an *extraordinarie abilitie* in *preaching the Gospell*) were especially, and onely bestowed on euerie of them, as verie plainly appeareth in the *authentick tenour* of that selfesame *commission*, saying, *Goe preach to all people, and tell them the kingdome of heauen is at hand: heale the sicke, cleanse the lepers, raise vp the dead, and cast out diuels.* Now then, this the aforesaid *commission*, with these *peculiar graces & powers*, being thus *extraordinarily appropriated* to the *disciples* themselves: they proceeded accordingly in an *extraordinarie execution* therof, & *preached the Gospell* euerie where, the Lord working together in euerie of them, and, confirming the word with *miracles* following.

Math. 10. 7. 8.

Marc. 16. 20.

Exorcistes.

Sir? howsoeuer you seeme to determine the *extraordinarie power* for repelling the *actuell possession* of *diuels*, together with the *Disciples daies*: yet, this I am certeine, that *Iustinus Martyr*, *Tertulian*, *Cyprian*, *Augustine* also, and the *Councel* concluded at *Bracha*, doe all ioyntly affirme, that the *working of miracles* was verie *ordinarily practised* in euerie of their times: yea, and it may plainly be gathered from the *Ecclesiasticall histories*, that the continuance thereof was found in the *Church*, for eight hundred yeeres after *Christ* at the least.

Iustin. Martyr.

contra Triphon.

Tertul. de cena

domini.

Item in Apolog.

cap. 23.

Cyprian. lib. 4.

epistola 7.

Aug. de ciuit.

Dei, lib. 22.

Item Psal. 65.

Council. Bracha-

rense.

Iosep. Antiq.

lib. 8. cap. 2.

Wilelmus Mi-

natensis, ration.

diuinor. officior.

Orthodoxus.

They all write as you say, and the *Ecclesiasticall histories* also auouch the same: but, what inferre you thereof?

Exorcistes.

I inferre from thence, the *actuell possession* of *diuels* in these daies of the *Gospell*.

Orthodoxus.

I perceiue no such inference thence: for this I suppose, is your argument. *Iustinus Martyr*, *Cyprian*, *Tertullian*, *Augustine*, the *Councell of Bracha*, and *Ecclesiasticall histories* doe all iointly auouch the continuance of *miracles* for eight hundred yeeres after *Christ* at the least: therefore the *actuell possession* also of *diuels*, so long time continued in use. This, as it foloweth faire

faire and farre of: so surely, it makes nothing at all for that *actuell possession* which you plead for your selfe, sixteene hundred yeeres since the comming of *Christ*. No surely, it doth rather conclude a *small determination* thereof, about eight hundred yeeres past at the least. But be it, that the *continuance* also of *actuell possession* were iointly auouched by euerie of them for eight hundred yeeres after *Christ*: yet this, as it makes nothing (I saie) for the *possession* impleaded by you: so are we not necessarilie bound to belecue whatsoeuer they write concerning such matters, we hauing both *scriptures* and probable *reasons* impugning the same. Again, howsoeuer *Iustinus*, *Tertulian*, *Cyprian*, *Augustine*, the *Councell of Bracha*, and *Ecclesiasticall histories* do all iointly auouch the *continuance of actuell possession* in those times and places wherein they conuersed: yet no one of them all (how holie or gracious soeuer) do challenge such *extraordinarie power* to themselues, or once write that they *dispossessed satan* of any one person by him *possessed*. And therefore they might be deceiued by some false supposall of an *actuell possession* pretended by others: and so (by consequence) that which they write concerning those matters, is of so much the lesse credit, by how much especially, there haue in euerie age of the *Church*, some seducers sprung vp, who (for gaine or glorie) pretending a *special power* from aboue, for the *dispossessing of diuels*, both might and did also therein deceiue the wisest of iudgement. Briefly, we are therein to belecue their *writings* the lesse: because there be fundrie sorts of *diseases* in men now adaies, so like to the *actuell possession of diuels*, as verie fewe or none can hardly discerne the one from the other. Which falling foorth likewise in those *former times*, might easily drawe those good *Fathers* into a strange imagination of some *actuell possession*: there being in truth no such thing at all.

D. Fulke to the
Rhemish testa-
ment, in Marc.
13. 22. sect. 3.

Exorcistes.

But tell me in good earnest I praie you, do you confidently denie vnto all men, an *extraordinarie power* for driuing foorth *diuels* in these daies of the *Gospell*?

Orthodoxus.

Touching any thing hitherto heard I do I assure you. And, for a further confirmation I argue it further thus. If an *extraordinary power* for driuing foorth *diuels* be now giuen to any
in

in these daies of the Gospel, the parties then who challenge such power, they must as directly declare that their speciall donation by some peculiar priuiledge from God, as did the disciples of Iesus Christ: My meaning is, that whosoever will challenge to themselves any extraordinary power for the working of miracles, they must first testify that power by their extraordinary graces in preaching the gospel, they themselves being before but unlettered men: and they must also be able, euen as authentically to auouch for infallible truth whatsoeuer they preach, as were the disciples themselves, vpon whom was bestowed especially that peculiar commission, with extraordinary graces and powers to accomplish the same. Otherwise we may shrewdly suspect some legerdemaine in pretending any extraordinary seale: where the toong is not extraordinarily appointed before, the extraordinary pen of an extraordinary writer. For, seeing all extraordinary offices are fully and finally determined long since: we make no question, but the extraordinary graces and powers, attending especially those extraordinary offices, did cease together with the office it selfe. And therefore, there remaining now in the church, but ordinary officers, they (at no hand) may challenge any those extraordinary graces and powers beyond their reach; but must ordinarily attend vpon such ordinary canons and rules, as the holy spirit puts downe for their ordination: and (in an orderly execution of euery such office imposed vpon them) they must by earnest study, meditation, and prayer, except from God an especiall blessing vpon those their ordinary labours and trauels bestowed.

Psal. 45. 1.

Rom. 12. 1. &c.

1. Cor. 12. &c.

1. Tim. 3. 1. &c.

Tit. 1. 5. &c.

Act. 20. 28.

Colos. 4. 17.

1. Tim. 4. 13. 16.

2. Tim. 4. 1. 2.

1. Pet. 5. 1. 2.

Exorcistes.

Howsoeuer the extraordinary offices, and officers are vndoubtedly determined long since, as you seeme to auouch: I for my owne part, doe make no question at all, but that the diuels haue now (in these daies of the gospel) an actuall possession in some at the least: and that therefore, there is also an extraordinary power in some, to expel them from that their possession. Otherwaies, it were to to absurd, to graunt the continuance of such a disease in the church as the Lord hath reserued no remedie for.

Orthodoxus.

Thus then you reason. The disease it selfe is still continued: therefore, the remedie also thereof is still continued. I answere, your

Petitio prin-
cipij.

your *antecedent* is but a pitiful begging of the cause in question. For, the *continuance of actuall possession* is the very thing we dispute of. We flatly deny it: and your selfe (not hauing hitherto proued the same) would now by way of entreaty, obtaine at our hands a grant thereof.

Exorcistes.

See Dorel his
doctrine,
pag. 31.

I entreate no such fauour at all; but doe prooue it thus. All other matters else whereupon the *miraculous faith* of Christ his disciples did especially worke, namely *deafenesse, dumbnesse, blindnesse* and such like, haue stil their *continuance* in the church of God: therefore, the *actuall possession of diuels* (comprehended in one and the selfesame communion with them) it also is still continued in the church of God.

Orthodoxus.

I answere your *antecedent* thus. *Deafenesse, dumbnesse, blindnesse* and such like, they are not still continued in the church, as things actually effected by any extraordinary power of the diuel, but as matters naturally arising in men, by reason of some defect or redundancy in nature, or otherwaies, by meanes of some disordered humours, and such like vnnaturall accidents. Howbeit, the *actuall possession* we speake of, is no matter naturally arising in men, but a malady rather, that is actually, and immediately wrought by the power of the diuel himselfe. And therefore, this (you see) is no found consequent v^z. *Infirmities* naturally arising in men, are still of continuance in the church: therefore, the *actuall possession of diuels*, is still of continuance also. Here is no sequel at all. For, the one, I meane those *naturall infirmities*, they are but ordinary matters: the other, that is, the *actuall possession of diuels*, was an extraordinary malady, and had an extraordinary power to repell the same.

Exorcistes.

See Paul his
doctrine,
pag. 31.

Sith you acknowledge the continuance of all saue onely that of *actuall possession*: there can be no question of the continuance also thereof, and I prooue it thus. If *deafenes, dumbenes, blindnes*, and such like (being euerie of them in Christes time, the principall matter whereupon the *miraculous faith* did worke) are yet *ordinarie diseases* continued still in these daies of the Gospell, and are onely now cured by Physicke, as by an *ordinarie and naturall meanes* appointed of God: then, the *actuall possession of diuels* (it being also in Christ his time, one principall matter for

for the *miraculous faith* to worke vpon) it also is now an *ordinarie infirmitie continued* still in these daies of the *Gospell*, and is only now to be *cured by fasting and praier*, as by an only *ordinarie and naturall meanes* appointed of God. But, the *first* is true in all *experience*: and therefore also the *latter*.

Orthodoxus.

Albeit I should grant you the truth of the *first* in all *experience*: yet, your *consequent* concluded thence, hath in it no *appearance of truth*, but is vndoubtedly an *extrauagant* and *roauing conceite*, nothing *concludent in reason*, but beyond the bounds and limits thereof. For, howsoeuer *deafenes, dumbenes, blindenes*, and such other *occurents in nature*, be euerie of them *ordinarie and naturall diseases*, and are commonly cured by *ordinarie medicines* and other *Physicall helpes*, as by the *ordinarie and naturall remedies* appointed of God: the *actuell possession of diuels* neuer was, nor is now any *ordinarie or naturall infirmitie*, but an *extraordinarie torment*, *actually* inflicted vpon some, by the *extraordinarie power* of the *diuel*, and therefore neuer yet was nor is now anie waies curable by *ordinarie or naturall meanes*, but, by an *extraordinarie and supernaturall worke of God*. So then, howsoeuer your selfe would seeme to make the *actuell possession of diuels* (in these daies of the *Gospell*) but an *ordinarie, or naturall disease*, and the supposed cure thereof by *fasting and praier*, to be now but an *ordinarie and naturall remedie*, perpetually establisht by God in his *Church*: yet in verie deed and in truth, the *disease* it selfe, and the *cure* also thereof by such meanes effected, are both of them *extraordinarie and supernaturall matters*, and so by *consequence*, a *miracle* surmounting the compasse of all *ordinarie and naturall causes*. Vnlesse haplie you imagine that the *fasting and praiers* performed by *Exorcistes*, are meere *naturall matters*, and haue in them naturally, some secret *naturall vigour*, naturally auailable for the timely expelling of *actuell possessions*: euen as herbes, and *physicall confections* haue naturally in them such a *naturall operation*, as verie fitly accordeth to the timely *curing of naturall infirmities*. Howbeit, pretermittig the further *discourse* of this point, till we come to handle the *power of dispossessing the diuell*: do now *object* what you can for the matter in *question*, or, giue me leaue to proceed in the rest.

Exorci-

Exorcistes.

Proceed I pray you, and spare not.

Orthodoxus.

Wel then, against the continuance of *actuell possession* I argue further thus. Whatsoever in it selfe is *perpetually existing*, that also in it selfe is *ordinarie and continually working*. But the *actuell possession of diuels* (in these daies of the *Gospell*) is in it selfe neither *ordinarie* nor *continually working*: therefore, the *actuell possession of diuels* (in these daies of the *Gospell*) is in it selfe not *perpetually existing*.

Exorcistes.

I denie your *proposition*. Because something may be *perpetually existing*: which yet is neither *ordinarie nor continually working*: euen as we see by experience, that the *brightnes and beate of the Sunne* (though the *Sunne* it selfe be *perpetuallie existing*) yet, neither is the *beate* thereof *ordinarie*, nor the *brightness* *continually working*. Not at such times especially as there is an *interposition* of *cloudes* betweene the said *Sunne* and the *earth*: or when he which withdraweth his force from this our *Horizon*, and maketh his *progresse* among the *Antipodes*.

Orthodoxus.

How certainly, or vncertainly soeuer the *Sunne* may be said to *continue* his appointed *progresse*, very certeine I am, that the man who endeouureth to folow your footings at euery turne, shalbe sure to finish his owne *progresse* in an endlesse *laborinth*. For, how should the *actuell possession of diuels* be possibly *perpetuall*, and not be *ordinary* in it selfe, nor *continually working*? Sith that which is *perpetually existing*, must needs in it selfe, be *ordinary*, and *continually effecting* some manner of worke. Besides that, you your owne selfe (euen in your last answer but one) did confidently conclude the *actuell possession of diuels*, to be none other thing now, but an *ordinary infirmity*, very ordinarily inflicted vpon the *church*: and the *cure* also thereof, is to be *ordinarily effected by fasting and praier*, as by the *ordinary meanes appointed of God*. Vpon which your assertion, I framed this my last *argument* against the *perpetuitie of actuell possession*: whereunto you doe now verie impudently oppose your selfe, by denying the very point you propounded before. Giuing vs thereby to vnderstand by the way, that (howsoever you want a *liars memorie*) your *toong* would be lauish enough: if your

scetb

teeth would but giue it the scope, to be ranging abroad.

Exorcistes.

I onely opposed my selfe to your *maior proposition*, and (besides our present *question*, concerning the *perpetuitie of actuall possession*) I did further *demonstrate* the matter, by giuing a *fitt instance*, borrowed from the brightness and heat of the *sunne*.

Orthodoxus.

A verie fitt *instance* in deed. For, euen by that selfe same *instance* wherewith your selfe would *demonstrate* your matter: I my selfe doe also intend to *remonstrate* the truth of my *argument*. Whereas therefore you doe freely acknowledge, that the *actuall possession of diuels* may (in deed) be *perpetually existing*, but yet, neither *ordinarie*, nor *continually working*: giuing vs also an *experimentall demonstration* thereof (as you imagine) from the *materiall sunne*, which, howsoeuer the same in it selfe be *perpetually existing*, yet, neither is the heat thereof *ordinarie*, nor the *brightness continually shining*. Mine answer is, that, euen as by taking *brightness* and heat from the *sunne*, you doe (in effect) denie the *sunne* it selfe to be *perpetually existing*, because, heat and brightness are *essentiall qualities inseparably inherent*, and *perpetually knit with the sunne*: so surely, by denying the *ordinarie and continuall working of actuall possession*, you doe consequently conclude, that euen the *actuall possession* it selfe is not *perpetually existing*. Because the *actuall possession of diuels*, all the while it is an *actuall possession* in any *existence*: so long (at the least) the same must needs (in it selfe) be *ordinarie*, and will effectually performe some *actuall experiment*. Otherwaies, how may that be truly termed an *actuall possession*, which doth not *agere aliquid*: not accomplish (I meane) some one *act* or other. Notwithstanding all this, you labour to vphold the likelihood of this your imagined *instance*, by two speciall *cautions*: the one taken from an *interposition of cloudes*, the other from the *sunne* his conuersing among the *antipodes*. To what purpose these *cautions* should serue, I perceiue not as yet, vnlesse (as it seemes by the purporte of your speech) you would giue vs a watchword, & thereby illustrate vnto vs: that howsoeuer the *actuall possession of diuels* be in it owne selfe *perpetually existing*, yet, the same is (*in effect*) neither *ordinary*, nor *continually working*. And why so I beseech you? Because the *diuell* (forsooth) at some one time or other, may happily be playing

bo-peepe with the partie behinde a *coverled*: or may bid vs here in *England* farewell for a season, while he goe and conuerse among the *Cannibals*. Howbeit, vnlesse you be able directly to *demonstrate* vnto vs, that there may be some odde time or other wherein the *sunne* it selfe, neither in this our *horizon*, nor among the *antipodes* hath his ordinarie course, or is continually *shining*: doe pardon vs (I pray you) though we (in the meane while) begin to imagine, that your *wits* (by roauing at random among the *antipodes*) be turned *topsie-turvie*, and permit vs withall to conclude as before, that, because the *actuell possession of diuels* is in it selfe, neither *ordinarie*, nor *continually working*, therefore the same in it selfe is not *perpetually existing*.

Lycanthropus.

Expresse more plainly vnto vs, what you meane by the *termes* of *ordinarie*: and *continually working*.

Orthodoxus.

My meaning is, that, if *actuell possession* (as the *Exorcist* affirmeth) be now in these daies of the *Gospell*, an *infirmittie* inflicted *perpetually* vpon the *Church*, as are also those other *diseases* contained iointly with it in one and the same *commission*: the same vndoubtedly (as are all the rest) would be much more *ordinarie* with vs then now it is. I meane, it would be much more frequent and often, at manie moe *times*, in manie moe *places*, and among manie moe *persons* then we see it to be. Yea, and it would vndoubtedly, be so much more *ordinarie* then anie of the rest: by how much more maliciously the *diuel* compasseth the earth, and goeth continually about, seeking whom to deuour. Whereas the *actuell possession* which *Exorcistes* pretendeth, is a thing (now a daies) so vnwoonted, and so rare in *experience*, as, verie hardly it is heard of in twentie yeeres space. Yea, and when the same is generally supposed, to be presently apparant in some: yet, the same euen then, is so vn-certainlie knowne vnto men, as, the verie *parties* themselues, (of their owne knowledge) are vnable to say they be *possessed of diuels*, neither (if they were not earnestly perswaded vnto it, by some of the *Exorcistes trade*) would they euer imagine, any *possession* at all. And therefore (howsoeuer you dreame of the *perpetuitie of actuell possession*) the same (you see) cannot truly be saide to be *ordinarie*: but rather, an *extraordinarie*,

and

Ioh. 1. 7. & 2. 2.
1. Pet. 5. 8.

Katherine
wright saith,
she neuer did
thinke she was
possessed: but
that M. Dorel
would needs
perswade her
she was so.

and supernaturall matter, surmounting the order and course of nature.

Philologus.

Surely sir, I am iust of your minde, that, if *actuell possession* were now, as *ordinarie* with *diuels*, as are *diseases* with men: such and so great is their malice, we should foorthwith haue the whole world *actually possessed* at least.

Exorcistes.

That foloweth not. For, howsoeuer the *actuell possession* of *diuels* be *perpetually ordinarie* in these daies of the *Gospell*: yet is the same no further *effectuall* then God hath appointed.

Orthodoxus.

Perceiue you not the absurditie of your speech, in auouching a *perpetuall action*, without an *effect*? Howbeit because you relie so much vpon the *perpetuitie* of *actuell possession*. I doe argue further against you thus. Whatsoeuer power our sauiour *Christ* hath vndoubtedly *determined* long since; no man may now hold the same in *opinion*, nor conscionable auouch the *perpetuitie* thereof. But that *extraordinarie power* which concerns the *actuell possession* of *diuels*, *Christ* hath *determined* long since: therefore that *extraordinarie power* of *actuell possession*, no man may now hold in *opinion*, nor conscionable auouch the *perpetuitie* thereof.

Exorcistes.

Prooue your assumption.

Orthodoxus.

I prooue it directly, from a proportionable respect of the two maine endes of such a possession, namely, the declaration of *Christs Deitie*, & the confirmation of his glorious *Gospell*: both which two endes are *determined* long since, and therefore, the *extraordinarie possession* of *diuels* which were especially for those two ends, it alio is vndoubtedly ceased. The determination of the latter, (I meane the confirmation of the glorious *Gospell*) shall heereafter be handled at large, when we come to entreat of the ceasing of *miracles*: in the meane time, this I doe boldly auouch, namelie, that the *extraordinarie possession* for the other maine end (namely the declaration of the glorious *deitie*) is long since by *Christ* determined.

Exorcistes.

When, & where hath *Christ* determined the *extraordinarie possession* of *diuels*, concerning that *speciall end*?

N 2

Orthodoxus.

Ioh. 12. 31.

Euen then, and there, where he telleth vs plainly, that, *nowe is the iudgement of this world: now shall the prince of this worlde be cast out.* Foretelling directly vnto vs, that (immediately after his death and resurrection) the extraordinarie, & *actuell power of satans possession*, should receiue a full, and *finall subuersion*, as a thing now meerely superfluous to worke vpon, for any further declaration of his glorious Deitie.

Exorcistes.

Good sir, by your leaue, you do greatly mistake the meaning of that *Scripture*. For *Christ* (by the aduerbe of time, or particle (*now*)) doth not precisely, and purposely restraine the *final determination of actuell possession*, vnto any predeterminate or *speciall time*: but, thereby doth rather insinuate the *perpetuall efficacie* of that his own effectuall working power, which (by the powerfull preaching of his glorious Gospel) should after his death successiuely shew it selfe vpon *Satan*, to the verie ende of the world.

Orthodoxus.

1. Cor. 15. 25.

I perceiue you need no *Gentleman usher*: for, you can take leaue (without leaue) to censure the *exposition* I giue of that *Scripture*, by quallifying the *literall sense* of the particle (*now*.) Which in that place (you say) importeth no predeterminate or *speciall time*: but onely hath reference vnto the successiue working power of *Christ* (executed by the powerful preaching of the gospel) to the end of the world. In deed, I do willingly graunt that the effectuall working power of *Christ*, neither doth, nor may possibly determine to the end of the world: for, *hee must effectually reigne, till he hath* (*actually*) *subiected all his enemies vnder his feete*. But withall, I do flatly denie the continuance of *satan* his power of *actuell possession* to the end of the world: neither may such manner of *inference* be possible enforced from thence. For, what a dalliance is this? *Christ* his effectuall working power, must successiuely shewe foorth it selfe vpon *satan* to the end of the world: therefore the *actuell possession of satan*, must not, nor may not determine to the end of the world. As though, if the *actuell possession of diuels* should now finally cease, and determine: the effectuall power of *Christ* could finde nothing at all in *satan* to worke vpon. But tell me (I pray you) had not the *diuell* at the first of all, a power of *possession*: and a power of *obsession* permitted vnto him? And was, and is he

not

not industrious enough in the *execution* of both from time to time? Let continuall *experience* speake in this point. Now then, if the *effectuall working power* of *Christ* hath *actually*, & fully subdued the *first*: may therefore the *efficacy* of that his said *power* remaine now vtterly idle from time to time, notwithstanding any the fiery assaults or harmes which might grow from the *latter*? I suppose, nothing lesse. For, remember you not that old saying? *It is as much to keepe an hold: as was before* *Non minor est*
to win the hold. Hence therefore, it is very apparant, that, as the *effectuall working power* of *Christ*, hath extraordinarily and *actually* shewed foorth it selfe vpon *satan*, by suppressing for euer
virtus, quam,
querere, patia-
tur.
 his *power* of *actuell possession*: so surely, the *efficacy* of that his said *power*, must now successiuelly shew foorth it selfe vpon *satan* to the end of the world, by repelling his *power* of *obsession*, I meane by withstanding his outrageous *assaults*, his cunning *circumventions*, his subtil *tentations*, and by quenching the force of his *fiery darts* for euer, through the *powerfull preaching* of his glorious *gospel*. So then, howsoever the *continuance* of *Christs power* be granted vnto you: yet, vnlesse you be able withall, very substantially to prooue the *perpetuity* of *satan* his *actuell possession*, you speake nothing at all to the purpose.

Exorcistes.

Sir: howsoever I may seeme vnable to mannage the *common sence* which men giue of that place: I perceiue no reason as yet, of your owne *exposition*.

Orthodoxus.

Let vs therefore labour the clearing thereof, by this following order. First, let vs *carefully examine* those places of *scripture*: which (both before, and after the manifestation of *Christ* in the flesh) do purposely entreate of his *effectuall working power* vpon *satan*. The next, let vs more *exactly analyze* that portion of *scripture* which we propounded euen now: to prooue the *final determination* of *satan* his *power* of *actuell possession*. And then lastly, let vs endeavour to *confirm* our said *exposition*, by the *testimony* of *writers*, both *old*, and *new*. All this beeing fully effected: the truth of the matter will breake foorth (I doubt not) like the *Sun* in his strength.

Lycanthropus.

A very excellent order: I pray you proceed in the same.

Orthodoxus.

Gen. 3. 15.

With very good will. First therefore, concerning those severall *scriptures* which purposely handle the *effectuall working power of Christ*, before his *manifestation* in the flesh: we have to consider, that the *Lord God* immediately after the fall of man, did (for the comfort of the godly, and terrour of *satan*) foretell to them both, that, *the seed of the woman should bruse the serpents head*. In which place, he precisely puts downe one speciall *act*, to be *actually effected by Christ upon satan*, namely the *actual subduing of his actual dominion*, vnderstood (in that place) by the *serpents head*: and, purposely refers the *actuall accomplishment* thereof to the *future time*, saying thus. The seed of the woman (not doth, or hath) but rather (shall) bruse the *serpents head*. That is, in proceesse of time, shall euen *actually overcome* the said *power of the diuel*: hauing also therein, a more speciall relation to the very *death* of our sauiour *Christ*, vnderstood (in that place) by the *brusing of his heele*. Now then, from the due consideration hereof, I doe argue thus, namely, that euen as, howsoeuer the *diuel* may be said to wage war with *Christ* and his *members* from time to time, yet, there was one special time predetermined of *God*, wherein the said *diuel* was *actually to bruse the heele of our sauiour*, and that vndoubtedly was the very time of *Christ his suffering upon the crosse*, whereupon, the *diuel* accordingly did put into *Judas his hart to betray his master*: so surely, howsoeuer *Christ* and his *members* may be said to infringe effectually, the *diuel his tyrannicall power* from time to time to the end of the world, yet was there one special time foreappointed of *God*, wherein *Christ* alone was *actually to breake the serpents head*, and that vndoubtedly, was the very selfesame time wherein *Satan brused his heele*, I meane the verie time of *Christs sufferings*, when he said, it is finished.

Ioh. 13. 2.

Exorcistes.

Apoc. 13. 8.

Why doe you so exactly reſtraine, the conquest of *Christ* ouer *Satan*, vnto the onely time of his sufferings: ſith he was, the lambe ſlaine from the beginning of the world?

Orthodoxus.

Ioh. Calvin, in
Heb. cap. 9. 26.

I reſtraine not the efficacy, but the very act of *Christs conquest*, to the onely time of his ſufferings. Moreouer, although it be truly ſaid that *Christ* was the *Lambe ſlaine* from the beginning of the world; yet, that muſt not be vnderſtoode of
anie

anic *actuell*, but of an *effectuall sacrificing of Christ*, to so manie as in all ages and times doe apprehend the *efficacie* of his said sacrifice by a lively faith, *which is the victorie whereby they overcome the world*. If therefore, you vnderstand the aforesaid place of an *actuell sacrificing of Christ*, from the beginning to the end of the world: then surely, your speech is not onely, to to absurd, but withal, it crosseth directly the holie Ghost elsewhere: who telleth vs plainly, that (if an *actuell sacrificing of Christ* be there vnderstood) then *Christ must often haue suffered from the worlds foundation*. Besides that, it doth quite ouerthrowe the dignitie of *Christ his priesthood*, about the *Leuiticall priesthood*: which is there set foorth by many comparisons thus. The *Leuiticall high priest*, he sacrificed in a corruptible tabernacle: but *Christ* in the tabernacle of his owne bodie. He sacrificed with strange bloud: but *Christ* with his owne bloud. He entred into the sanctuary made with hands: but *Christ* into heauen it self. He appeared before the *materiall Arke*: but *Christ* before God his father. He euerie yeere once, *iterated his sacrifice*: whereas *Christ* (offering himselfe but once for al) abolished sinne altogether, as wel of the former, as of the ages to come. Then (after all this) he renders a reason why *Christ* could *actually but once be sacrificed*; namely, because he could *actually but once be crucified*. And in the end he confidently concludes, that, howsoeuer *Christ* was but once *actually sacrificed*, yet, the *vertue and efficacie* of his said sacrifice, did, and doth *effectually* extend it selfe to the sinnes which were before, and to the sinnes which succeeded his sufferings. So then (notwithstanding whatsoeuer you object) you may plainly perceiue, that, euen as albeit *Christ* his said sacrifice hath euer beene, and euer shal be *effectual* from time to time, yet, there was one *speciall time* foreappointed of God, wherein his said sacrifice was *actually effected*: so surely, that although the *effectuall working power* of *Christ*, hath beene, and is euer *effectuall* from time to time against the power of *actuell possession*, yet there was vndoubtedly one *speciall time* wherein the saide power of *actuell possession* was by *Christ* *actually annihilated*, and that was the verie time of *Christ his manifestation in the flesh*, when as (by the verie force of his sufferings) he brake the *serpents head*. Hereunto also the Euangelist Luke verie aptly accordeth saying. *When a strong armed man keepeth his house, the things that he possesseth are in*

1. Ioh. 3. 4.

Heb. 9. 26.

Heb. 9. 11. 12.

24. 25.

Bulling. in Heb.

cap. 9. 26.

Pellican. in

Heb. 9. 25.

Heb. 9. 26.

Heb. 9. 27. 28.

Pet. Martyr.

in Gen. 3. 15.

Ioh. Caluin. in

Gen. 3. 15.

Luc. 11. 20. 21.

Gualt. in Luc.
 xi. homil. 115.
 Musculus, in
 Math. 12. 29.
 D. Hil. in his
 treatise of
 Christ his de-
 scension, fol. 63.
 H. Iacob in his
 treatise of
 Christs his suf-
 ferings, pag.
 161.

Aug. in Iob.
 cap. 12. 31.
 tract. 52.
 Iob. Calvin. ibid
 Item, Iob. 16. 11
 Muscul. in
 Iob. 16. 11.

peace: but, when a stronger then he commeth upon him, and over-
 commeth him, he taketh from him all his armour wherein he
 trusted, and denideth the spoiles. The Euangelist there, doth
 allegorically depaint vnto vs the condition, dominion, and prac-
 tise of satan. For by the strong armed man, he meaneth the di-
 uell. By his house, he vnderstandeth generally the world, and
 more particularly, the parties actually possessed. By peaceable pos-
 session, the power and swaie of his tyrannicall dominion. By the
 stronger, he vnderstandeth Christ that victorious lyon of the tribe
 of Iudab. By the binding of him, the irrecoverable weakening
 of his power of obsession. By the taking away of the armour where-
 in he trusted, the vtter annihilating of his power of possession.
 Lastly, by deniding the spoiles, he meaneth the timely reitaura-
 tion of all poore possessed soules, to the kingdome and seruice of
 Christ, according to that which Christ saith, *now is the iudge-
 ment of this world.* Vnderstanding thereby, the iudgement of
 discretion: not the iudgement of damnation, as if Christ should
 say thus. Now is that selfesame time of the worlds reformation
 at hand: wherein shall be plainly discerned the chosen ser-
 uants of God, from the confounded slaves of Satan. Because,
now shall the prince of this world be actually cast out: by the effec-
 tuall power of my death and resurrection. Thusthen, we haue
 briefly heard those speciall scriptures: which doe purposely
 point at the effectuall working power of Christ before his death.

Lycanthropus.

Let vs heare in like sort, those other scriptures, which doe
 purposely handle the said effectuall power of Christ; now since
 his death.

Orthodoxus.

Heb. 2. 14.

Henr. Bulling.
 in Heb. 2. 14.

Content. First therefore, the holy Ghost saith thus to the
 Hebrewes. *For as much as the children are partakers of flesh and
 blood, Christ also himselfe tooke part with them: that he might de-
 stroy through death, him that had power ouer death, that is, the di-
 uell.* Wherein, first (you see) he puts downe the incarnation of
 Christ: and then next, he sheweth the maine cause of his saide
 incarnation, namely, that he might destroy the diuell. Now then,
 this same destruction of the diuell, it must in no wise be vnder-
 stood of the essence: but of the actions of Satan. For, the diuell
 (astouching his essence or being) still liueth, and liue must
 for euer. Howbeit concerning his actions, I meane his tyran-
 nicall

nicall dominion, and actuall power: he may verie fitly be said to be now destroyed. Because, howsoever *satan* be accounted a prince of this world, and therefore endeoureth verie proudly to *dominare* ouer all: yet, when he came vnto Christ, he found nothing at all in him, that is no such matter of *subiection* as he happily imagined. Neither could he possibly haue any power ouer him at all, or, no further power at the most, then the *bruising of Christ his heele*, I meane, the *crucifying of his flesh*. And, this one worke of *satan*, was that which *accidentally* procured his proper *destruction*. For, therefore did Christ take flesh vpon him, that, euen in the *flesh*, he might *conquere* him who had *conquered flesh*: and through *death* might destroy him that had *power ouer death*, namely, the *diuell*, as was shewed before. And this, as it hath reference to the *actions*, and not the *essence* of *satan*: so shall it giue much light to the *matter* in hand, if we precisely examine the verie word it selfe which the holy Ghost here obserueth. For, he saith not, that Christ hath *abated*, *infringed*, or *weakened*, but that he hath *destroyed the diuell*: that is, that he hath vtterly *cut off*, *exiled*, and *banished his tyrannicall dominion*. For, so much the word *samath* importeth, which signifieth to *chaine vp*, to *exterminate*, to *drine out*, and in such sort to *consume a thing*, as there remaineth no hope at all of anie possible *reconerie*. Yea, and the Greeke word *catargeo*, portendeth fully as much. Now then, howsoever Christ may truly be said to haue *destroyed the diuell*: yet, this word (*destruction*) hath not properly any reference to the *essence* of *satan*, for, therein he liueth, and liue must for euer, as hath beene declared. Neither may it be fitly applied to *Satan his power of obfession*, which is not yet vtterly destroyed: for thereby, he assauleth, circumuenceth, and tempteth men still to the end of the world. And therefore, it must necessarily, and more especially be appropriated to his *power of possession*, which was not onely much *maimed*, but *vtterly destroyed* by the *death of our Saviour*: although yet we denie not, but that this *vtter destruction*, both may be, and is also (in some sort) vnderstood of the *whole dominion and power of the diuell* whatsoever. All which his said powers, were so mightily weakened by the *sufferings and resurrection of Christ*: as, thereby he shall neuer be able any more now to hurt the elect. Because Christ (taking part with them in the *flesh*) hath *destroyed* through *death*, him that had *power*

Aug. in Ioh.
cap. 14. 30.
tract. 95.

Ioh. 12. 31.
and 16. 11.

Ioh. 14. 30.

M. Bucer. in

Ioh. 14. 30.

Muscul. in

Ioh. 14. 30.

Aug. in Ioh. 14.

30. tract. 79.

Item ibid. tract.

95.

Beza annotat.

in Hebr. cap.

2. 14.

Theophil. in

Ioh. 12. 31.

חמץ, id est,

constringere,

exterminare,

disperdere.

καταργέω, id est

euacuare,

dissolueri,

irritum facere.

Heb. 2. 14.

ouer

1. Ioh. 3. 8.

ouer death, namely the diuell. And, hereunto accordeth that which the holy Ghost elsewhere auoucheth, saying, that *Christ hath appeared, to loosen, dissolve, or destroy the workes of the diuell.*

Exorcistes.

That (*destruction*) isto be vnderstood of *annihilating the venom and sting of sinne and death*: and not of a *finall determining of satan his power of actuall possession.*

Orthodoxus.

Gen. 3. 15.

Luc. 11. 20.

Gal. 4. 4.

Ioh. 12. 31.

Heb. 2. 14.

1. Ioh. 3. 8.

Herein your speech is derogatorious to the *efficacie and dignitie of Christs death*, in that (by restrayning the same as you doe, to the onely *annihilating* of the *venomous sting of sinne and of death*) you vtterly exclude the *effectuall working power* thereof, from the *actuall determination of satan his actuall possession.* For, consider you not what *peculiar action* therein, the *Scriptures* impose vpon Christ? First, he hath been from the worlds foundation, peculiarly appointed of God, to be that *promised seede which should bruse the serpents head.* Then next, he is vndoubtedly that *stronger man, who was to binde the strong armed man: and to deuide his spoiles.* Both which places, as they plainly import some *peculiar action* to be performed by Christ: so doe they vndoubtedly, binde the *actuall accomplishment* thereof vpon his owne person alone, and that also euen in the *future time.* Then (*after the fulnes of time, our Saviour Christ being come in the flesh*) he flatly affirmeth, that euen *now shall the prince of this world be cast out.* Limitting (you see) the *actuall effecting* of that selfesame *peculiar action* (so foretold as before) vnto the *present time* of his sufferings. Moreouer, after the *actuall accomplishment* thereof by his death, the holy Ghost else where affirmeth accordingly, that he hath by *death, destroyed him who had power ouer death*: and againe, that *Christ hath appeared to destroy the workes of the diuel.* Both which last places of scripture, as they plainly import some *speciall action* effected by Christ in the *preter time*, as did those other before in the *future time*: so surely Christ (after he was come in the *flesh*) did likewise alotte the *actuall performance* thereof vnto that *present time* of his death, wherein he was *actually* to finish his pre-determined *conquest* ouer *satan* himselfe. Now then, this said *actuall accomplishment* of some *speciall action* thus *actually* effected by Christ: must necessarily haue a *speciall reference* to the

the *finall determination* either of *Satan his power of possession*, or of his *power of obsession*. But, not of his *power of obsession*, for therein he still assaulteth and tempteth mens *minds*: and therefore, of his *power of possession*, as was shewed before.

Lycanthropus.

Let this suffice for the *sence* of those seuerall *scriptures*, which (both *before*, and *since* the comming of *Christ*) do point foorth vnto vs his effectuall *working power* vpon *satan*: and now, I pray you *analyse* that selfesame *scripture* you propounded of late, to prooue the *finall determination* of *satan his actuall possession*.

Orthodoxus.

Content. Wherein you haue to consider first, that, our sa-
uiour *Christ*, in saying, *Now is the iudgement of this world, now* Ioh. 12. 31.
shall the prince of this world be cast out: had an especiall regard
to that earnest *petition* which certeine *greekes* a little before,
did personally put vp vnto *Andrew*, saying. *Good sir? we also* Ioh. 12. 10.
our selues, would gladly see that same Iesus, whom the world so
egerly affecteth and followeth. *Andrew* no sooner perceined Ioh. 12. 21.
their sute, but he acquainted *Phillip* therewith: and, they both
together propounded the whole matter to *Iesus*. Now then Ioh. 12. 22.
Iesus, considering (in the zeale of those *greekes*) how all nati-
ons affected his *preaching* and *miracles*, and came flocking vn-
to him: he answered *Andrew* and *Philip* thus. I perceiue by all Ioh. 12. 23.
signes, that the very *hower* it selfe is now come, wherein the
sonne of man must be glorified in the *actuall manifestation* of his
effectuall power vpon *satan* by his *sufferings* and *death*. Which
his said *death* (I assure you) must now necessarily succeed, to
the *actuall accomplishment* of that *actuall conquest*: a very
liuely *resemblance* whereof you may plainly behold in the
wheate corne. Which, *vnlesse it doth fall into the ground and die*, Ioh. 12. 24.
abideth alone: but, if it doe die, it bringeth forth abundance of
fruit. And euen so, if this body of mine were once wrapped
within the *bowels* of the *earth* by the dart of *death*, there would
vndoutedly spring many *moe branches* from thence: as from
that liuing *roote* which quickneth many to eternall life. Nei-
ther let any be so dismayed with the sight of my death: as that
therefore, they themselues would not gladly vndergoe the
like shame of the *croffe*. For, whosoever is so taken vp with the Ioh. 12. 25.
loue of this life, as he would not (for my sake) be throughly wil-
ling

Ioh. 12. 26.

1. Pet. 2. 21.

Ioh. 12. 27.

Ioh. 12. 28.

Ioh. 12. 28.

Ioh. 12. 29.

Ioh. 12. 30.

Ioh. 12. 31.

Ioh. 12. 32.

ling to put ouer the same to the extreameſt aduentures of all: that man (without *question*) *ſhall looſe his life*. Whereas they that (for my ſake) doe make themſelues ready to forgoe (if neede ſo require) their very *life* in this world : they ſhalbe ſure to *preſerue the ſame to eternall life*. Yea, and euen you alſo your ſelues, whom I haue eſpecially choſen my *miniſters*, to declare my ſaid *death* to the world: if in your ſaid miniſtery you deſire to ſerue me aright, you likewiſe muſt willingly follow me your *Lord* and *Maſter*, now leading this dance vnto *death*. For, *whereſoeuer I am; there muſt my miniſters willingly be*. Neither haue I any other purpoſe in ſuffering *death* for you : but, to giue you an example to follow my ſteps. Wherein if you readily ſerue me, aſſure your ſelues that, then, my *father in heauen* will honour you highly. In deed, this *corporall death* (I confeſſe) is extreameſly fearefull to *fleſh and blond*. For, euen my very *ſoule* (I aſſure you) is ſo intollerably tormented with the *terrours* thereof, as I would earneſtly entreate my *father*, that the *approching hower* of this my *death*, might preſently *paſſe away* : were it not that euen therefore I *came vnto this hower*. In conſideration of which my determined *death*, I will the more earneſtly endeuour my ſelfe, to vndergoe with patience, the whole bickering whatſoeuer, by *crying* inceſſantly vnto my *father*, and ſaying : *Oh father, gloriſie thy owne name in theſe my appointed ſufferings*. Moreouer, to the end you may plainly perceiue the fruits of my *praier* : you your ſelues ſhalbe *eare witneſſes* of my *father his anſwere* from heauen, ſaying. My *ſon*, I haue both *gloriſied it before* in thy *conception*, thy *birth*, thy *baptiſme*, thy *faſting*, thy *preaching*, and *miracles* : and I will now *gloriſy* it againe, in thy *death*, and *reſurrection* : becauſe therein ſhalbe *actually effected* the *finall ouertrow* of *satan his kingdom*. And, howſoeuer the *people* here preſent may happely imagine this *ſound from heauen* to be but a *thunder*, or ſome *voice* of an *Angel* at the moſt : yet I aſſure you, it is the very *thundring ſpeech* of my *father* himſelfe. Neither came this *voice* onely becauſe of my *ſelfe* : but for your *sakes eſpecially*. To teach you aſſuredly, that, euen now is the *iudgement*, and *reformation* of this world : becauſe, euen now muſt the *prince* of this world be *actually caſt forth from thence*, as touching his *actuell poſſeſſion*. Yea, and this ſo *glorious a conqueſt ouer ſatan* : muſt euen now be *actually effected* by the *power* of my *death* wherein, if I were once
liſt

lift vp from the earth and fastned withall vpon the *croffe*: I would then *actually determine the actual dominion of the diuel*, yea, and would *effectually draw* his captiuated prisoners vnder my princely regiment. Now, all this haue I purposely spoken *1oh. 12. 33.* vnto you, to shew you before hand, what *death I must die*: that, so soone as you perceiue me to giue vp the *ghost*, you may then certainly assure your selues, that the whole worke of your redemption from *satan*, from *death*, and from *hell* is *actually effected & finished*. *1oh. 19. 30.* Thus much for *analysing the text* it selfe. Wherin you haue heard the *occasion, coherence, proceeding*, and the *orderly conclusion* of all the *premisses*.

Lycanthropus.

The *exposition* is plaine, in my simple conceite: let vs therefore now heare the *testimonie of writers* for further confirmation thereof.

Orthodoxus.

You shall. And first, to begin with *Augustine*, he saith, that (by the *iudgement of the world*) we must there vnderstand, *August. in Evangel. 1oh. cap. 12. tract. 52.* not the *iudgement of damnation*, which is referued to the last day: but, the *iudgement of discretion*, which consisteth wholie in *reforming the worlde by the expelling of Satan*. For, the *diuell* (saith he) *possessed mankind*, and held them guiltie of punishment: through the *handwriting of sinne*. He did *dominier* in the harts of *Infidels*, and drewe them (being deceiued and captiuated) *to worship the creature: by forsaking the Creator*. *Rom. 1. 25.* Howbeit, through that selfesame *faith of Christ* which (by his *death and resurrection*) was (*actually*) established, and through his precious *bloud* which was shedde for remission of sinnes: a thousand beleeuers being then (*actually*) freed from the *power of the diuell*, were (*effectually*) conpled to the *bodie of Christ*, and by the operation of his *spirit*, became *liuely members of his mysticall bodie*. For, so *Christ* expounds himselfe in the very next words saying, *Now is the prince of this worlde cast forth*. Vnderstanding by the *particle (now)* that which was then to bee done at his *death*: not that which he was finally to accomplish at the *generall iudgement*. The *Lord* therefore *foresawe* that worke, which he knewe should be *effected after his death and glorification*: namely, that many thousands throughout the world, should *faithfully beleene in his death*. From whose harts, *the diuel who worketh effectually in thē before: should (actually)*

be

Act. 3. 16.

be driven out by *Christ's death*, and finally be subdued through faith in his name.

Exorcistes.

The *diuell* then (it should seeme by your speech) was neuer driven forth from the *patriarkes*, before the *passion of Christ*.

Orthodoxus.

Apost. 13. 8.

August. in Ioh.
cap. 12. 31.
tract. 52.

Not so: For *Christ* was the *Lambe* slaine from the beginning of the world. Neither speake we in this place of the *effectual*: but, of the *actuell conquest* which he made ouer *Satan*. Yea, and this I further auouch, that euen as the *particle* (*now*) in an especiall regard of *Christes actuell conquest*, respecteth especially the verie *hower of his death*: so surely (in some consideration also of *Christes effectuell conquest*) the said *particle* (*now*) may likewise haue a more speciall reference to the verie *hower it selfe of that his said death*. Because howsoever the *efficacie* of that his *effectuell conquest*, hath (from the beginning of the world beene alwaies *effectuell*: yet the *vertue and power thereof* did more effectually shewe forth it selfe at the *death and resurrection* of *Christ*, then euer before. And euen thus is that place to be vnderstood which *Christ* elsewhere propoundeth, saying, that *the holy Ghost* was not yet *giuen*: because *Christ* was not yet *glorified*. Not, that the holy *Ghost* was neuer giuen to the *fathers* before, for *holy men of God*, spake euer as they were *mooued by the holy Ghost*: but that hee was neuer so *uniuersally*, nor so *effectually* giuen as *after*, when he was in all abundance *powred forth* upon the *Apostles*, upon *old men and children*. Euen so, the *diuell* in like manner he was vndoubtedly cast forth of the *fathers* from time to time by the *effectuell conquest* of *Christ*: but yet, neuer so *uniuersally* nor so *effectually* driven forth, as after that *actuell conquest of Christ on the crosse*.

Exorcistes.

If the *diuell* be now so *uniuersally*, and so *effectually* cast forth from the *faithfull* as your selfe doe auouch: then the *faithfull* (it seemes) are now *free from temptations*.

Orthodoxus.

August. ibid.
Ioh. 12. 31.
Aliud est in-
trinsecus regna-
re: aliud forin-
secus pugnare.

That foloweth not. For, howsoever the *diuell* his *actuell possession* be *actually* expelled: yet ceaseth he not stil to *assault* & to tempt the *children of God*. Howbeit, it is one thing to *raigne inwardly*, and another to *assault outwardly*. For the best defended *cities* of all, are *esoones of the enimie besieged*: yea and sometimes verie *botly assaulted*. Notwithstanding, though the *diuel*

doth

doth daily cast forth his fierie darts: we are spiritually armed ^{Eph. 6.13. &c.} with the complete armour of God. Yea, and if at any time we hap to be wounded: the Physicion hee is euer at hand to cure our soules. For, what pray we for else, when we say, *Forgiue vs our trespasses*: but onely that our woundes may be healed? And what other thing else doe we aske, when we say, *Lead vs not into temptation*: but, that he which besiegeth, and assaulteth vs outwardly, may neuer breake in vpon vs on any side, neither yet, by any fraude or force may be able to conquer a flesh? So then, albeit the diuell doth practise his policies daily against vs: yet, forso much as he hath nowe no abiding place in that hart where faith is resiant: he may fitly be saide to be both actually, and effectually now cast forth. Hitherto *Augustine*.

Exorcistes.

Procede in propounding the rest of your writers.

Orthodoxus.

I will. Next therefore for *Chrysostome*, he saith, *Nowe shall the prince of this world be cast forth*: that is (saith he) *be tumbled downe headlong*. For the diuell, who (before that time) did domineir, and beare the whole swaie in the world: shall nowe be ouerthrowne, and violently cast forth as it were with a sling, at the passion of Christ. ^{Chrysost. ibid. Mittetur deorsum.}

Againe, *Theophilact*, vpon these wordes (*Now is the iudgement of this world*) writeth thus. This (saith he) doth fitly accord with the premisses. For, the father protesting before from heauen, that he would glorifie his name againe: Christ sheweth heere, the maner how his said name should be glorified. Namelie, when as (by casting forth the prince of this world) the worlde should be iudged, that is, reuenged of satan. For, this casting forth, is a metaphor, taken from such as (being iustly condemned in iudgements) are actually cast forth from the tribunall seate. Or, by this casting forth may be vnderstoode the exiling of satan into the externall darkenesses: because now he hath lost his dominion ouer the faithfull. Neither shall hee euer be permitted to raigne (as before) within men, I meane, either in their mindes, or their mortall bodies: for I will (saith Christ) now draw all men vnto my selfe. Howbeit, because men cannot possiblie be brought vnto me, all the while they are captinated, and fast bound by that tyrant: Hauing therefore thus (actually) conquered satan, cast him forth, and broken a sunder the yron barres of his ^{Theophilact. in Joh. cap. 12. 31.}

his power by my death: I will now (*effectually*) draw all men vnto me, in despite of his teeth.

Nich. Lyra in
Job. 12. 31.

Againe, Lyra saith thus. *Now is the iudgement of this world:* that is, the *iudgement for this worlde*. Because (saith he) the world *nowe*, by the *definitive sentence of God*, and through the *power of Christs death*, is (*actually*) deliuered from the power of the *diuell*. And therefore it foloweth, that, *now the prince of this worlde shall be cast forth by the passion of Christ*. By the power of which *passion* is set open vnto vs the *gate vnto glory*, so that the *diuell* can *now* no more hinder the *saints* from the *consequention of glorie*, as he did in *times past*: although it be permitted him still to *tempte*, for the triall and exercise of all the *elect*.

Hugo Cardin. in
Job. cap. 12. 31.

Againe, Hugo saith thus. *Now is the iudgement of this world:* because (saith Christ) the *diuell* (by my death and passion) being now (*actually*) *destroyed*, many poore *soules* shall be deliuered from him. And a little after he saith. *Nowe shall the prince of this worlde be cast forth*: that is, be (*actually*) driuen out of the *barts of men*, by the *death and passion of Christ*. Againe, the *master of the sentences*, doth plainly auouch, that, the *diuels*, they haue not *nowe*, the selfesame power ouer men: which they enioyed before the *comming of Christ*.

Petr. Lambert.
lib. 2. dist. 6.

Ludolph. de
vita Christi.
Ioh. 12. 31.

Againe, Ludolph saith thus. *Nowe is the iudgement of this world*, (*nowe*) that is, euen in this verie time of my *passion* (*is the iudgement*) not of *condemnation*, but of *discretion*. (*Of this world*) that is, *for this world against satan*: because, *now* shal this world be iudged, seperated, and deliuered from the power of *darkenes*, that is, from the *dominion of the diuel*. And, this is that *iudgement of discretion*: whereby verie many are plainly discerned, and seperated *now*, from the power of the *enimy*. For since the verie time of *Christes death*: the *faithfull beleeuers*, are apparantly espied from the *obstinate infidels*. And then after, he sheweth the *effect* of that selfesame *iudgement* which concerneth the world, saying thus. *Now, the prince of this world* (the *diuell* I meane) who from *Adam*, hitherto, hath borne the whole *swaie* in this world: *shall be cast forth*, that is, from the *elect*, and shall loose his power of drawing men after him anie more. After all this, our Sauour (saith Ludolph) declareth the *maner of his death and resurrection*, in this sort. *And I, if I were once lift vp, would draw all men vnto me*. As, if he shoulde saie thus; That selfesame *loue* which I shew forth by my *death*: it

hath

hath in it, a certaine attractive vertue, or power of drawing mens mindes vnto me : euen as the Adamant stone hath in it selfe, an hidden force, to draw yron vnto it.

Againe Bucer saith thus. Things amisse, in iudgements, are vsually corrected and changed. Nowe then, the diuell that strong armed man (carefullie keeping his pallace :) before time did quietly exercise his tyrannie ouer the world. But being nowe, to be (actually) cast foorth from the harts of so many as dedicate their names vnto Christ : this Christ by the verie power of his death hath (actually) conquered his tyrannie. And, therefore the holie Ghost saith truely, that, nowe is the iudgement of this world: that is, euen now, and forthwith, shal the reformation thereof, be effected.

Martin. Bucer, in Ioh. 12. 31.

Againe, Musculus (vpon these wordes, Now is the iudgement of this world) saith thus. The Lord (in these words) doth seeme to vnfold the meaning of that heavenly voice, which spake thus, a little before. I haue glorified my name alreadie : and, wil glorifie it againe. For, what is it else to illustrate the name of God, in this world : but, to beate downe, and destroy the kingdome of Satan, the prince of this world? And because this overthrow of Satan, was to be (actually) effected, by that selfesame death which Christ did then suffer for the redemption of the world; therefore he saith not, there shall be a iudgement of this world : but, now is the iudgement of this world. Neither saith he the prince of this world (shall be) but, now is cast out.

Muscul. in Ioh. 12. 31.

Againe, maister Calvin, vpon these words, Now is the iudgement of this world : writeth thus. By the worde (iudgement) some vnderstand the reformation, and some, the condemnation of the world : the first accordeth better with the purpose of Christ, because the world (by his death) was then to be brought into a lawfull order. For the Hebrew word Mishpat, which is here interpreted iudgement : betokeneth a right, and a lawfull constitution of things. Howbeit, we haue to consider, that without Christ there is nothing in the world but meere confusion. Although therefore, that Christ before (by his preaching and miracles) began to erect the kingdome of God : yet for all that, his verie death it selfe, was the true beginning of a rightly compounded state, and the full restauration of the worlde. Notwithstanding, this withall would be noted, namely, that the worlds reformation, it cannot possiblie be effected : but the kingdome

Ioh. Calvin. in Ioh. 12. 31.

מִשְׁפָּט, i. Iudicium, (sententia iudicij.

Item, pro mensura, & dispositione accipitur.

of *satan* must first be *abolished*, but *flesh* (and what else soever withstandeth the *iustice of God*) must first be *subdued*. *Christ* therefore pronounceth the *prince of this world to be nowe cast foorth*: because all *dissipation*, and *deformitie* proceedeth from him. For, so long as *satan* doth exercise his *tyrannie*: so long, there doth violently breake foorth all maner of *iniquitie*. So then *Satan* is no sooner cast foorth, but the *world* is forthwith recalled from her *reuolted estate*, to the *well ordered kingdome of Christ*.

Hemingij Po-
silla dominic,
4. post pasch.
pag 370.
Math. 26. 42.
Marc. 15.
30. 32.
Act. 2. 3. 4.

Math. 10. 20.
Luc. 12. 12.
Act. 6. 10.

Gualter. in
Math. 8. 16.
fol. 272.

Againe *Hemingius* vpon these words, *the holy Ghost shall re-prooue the world of iudgement*, because the *prince of this world is iudged already*, saith thus. The *world* that made a mock of *Christ*, and willed him (if he were the *sonne of God*) to come downe from the *croffe*: by the *holy ghost* who fell vpon the disciples at the feast of *Pentecost*, was flatly conuincd, that (in so doing) they iudged vniustly of *Christ*. For, the *holy ghost* (saith *Christ*) shall then cause them to vnderstand and perceiue in deed, that I (hauing conquered the *dinell* by my death and resurrection) do now exercise (by your *ministry*) an *absolute authority* ouer the *world*: in that *none are now able to withstand the wisdom which speaketh so effectually in euery of you*. This (saith *Hemingius*) is the very *sence* of this place: if especially we refer (as we ought) the fulfilling thereof, to the *efficacy* and power of the *holy ghost*, apparantly resting vpon the *Apostles* at the feaste of *Pentecost*.

To be short, *Gualter*, vpon these words, they brought vnto *Christ* a *Demoniack*; saith thus. *There were many such (no doubt) in the daies of Christ; because, the prince of this world was not yet cast foorth. Who grew so much the more raging mad: by how much he perceined that fatal hower very neerely approche, wherein, he knew he must needs be cast foorth from the possession which he had so long time vniustly vsurped. Loe Exorcistes, these be the writers which (for the present) I haue purposely produced, to prooue the exposition I gaue of these words, Now is the iudgment of this world: now shall the prince of this world be cast foorth.*

Exorcistes.

Whatsoever you say, or whomsoever you produce for prooue of your purpose I passe not: this *exposition* you giue is *strange*, and something more then that which hath been vsually receiued.

Orthodoxus.

Be it so. It overthrowes not (you see) but rather confirms the ordinary received exposition: in that it shewes directly, some actuall accomplishment of that actuall conquest concerning satans dominion. Yea, and this actuall conquest, satan himselte so actually ^{Isa. 49. 8. 9.} felt: as he was forthwith enforced to acknowledg the same, ^{Marc. 1. 24.} saying thus. *Ab, what haue we to doe with thee o Iesus of Nazareth: art thou come to destroy vs?* Not meaning therein satan his essentiall destruction; but, the actuall annihilating of his actuall dominion, as hath been handled before. And this also according ^{Gen. 3. 15.} to the determinate councill of God: who had certainly decreed the actuall breaking of the serpents head by the promised seede of the woman. The which promised seede did purposely ^{Heb. 2. 14.} take flesh and blood: that he might in the flesh destroy through death, him that had power ouer death, that is, the diuell, as was shewed before.

Exorcistes.

Why should you so confidently applie this destruction of Satan, to the actuall determination also of his essentiall possession: and not rather, to the onely effectuall weakening of that his spirituall dominion, as it is usually expounded of others.

Orthodoxus.

Because the holie Ghost (ouer, and besides the effectuall weakening of Satan his spirituall dominion) speaketh directly there, of the actuall accomplishment of something else, by the verie act of Christs death. The which actuall accomplishment of something else, may (at no hand) be vnderstood, either of the essence of Satan, or of his power of obsession: but onely of that his temporarie power of actuall possession, as hath beene handled at large. Yea, and that selfesame actuall determination of Satan his said temporarie power of actuall possession, it was so mightily feared, so actually and so sensibly felt of the diuell; as it made him (with a bitter exclamation) to burst forth and say, *Ab, art thou come to destroy vs?* As if Satan should sorrowfully ex- ^{Marc. 1. 24.} claime in this sort. Oh thou the promised seede that must actually breake my head? Thou Iesus of Nazareth: Thou sonne of the living God: Thou that by the verie act of thy approaching death, art appointed to destroy me that had power ouer death? Ah, woe woorth thee? Oh, what haue I to doe with thee? Art thou come to vndertake the actuall destruction of my actuall possession?

Luc. 10. 21. 22. *tion?* Art thou come now with force and armes to enter my house, to deprive me of this my speciall armour wherein I trusted, and euen actually to cast me forth of that my pallace or house, which I haue hitherto possessed in peace? Yea, and therewithall like wise to weaken my whole spirituall dominion for euer?

Exorcistes.

But, why should you thus precisely apply this destroying of Satan, to the actuall determination also of Satan his temporarie power of actuall possession.

Orthodoxus.

Luc. 13. 32. 33. Because Christ elsewhere so expounds, and applies it himselfe saying thus: Goe you and tell Herod that foxe, behold, I cast out diuels, and will beale still to day and to morrow, and the third day I shall be perfected, or will make an end. As if Christ should haue said thus to the Pharises, you goe verie cunningly about to discourage me from doing my dutie, by telling me of Herod his threatning my death. But, know this for a certen, that I am so farre off from fearing the threats of that foxe, as I would haue you tell him plainly from me, that (for the whole time I haue yet to liue) I will be thoroughly industrious in doing the busines I haue now in hand, especially in driving out diuels, and in curing diseases; vntill I haue both fully confirmed the glorie of my Deitie, and am come to the verie period it selfe of satan his actuall destruction. The which also I am now the more earnestly in hand withal: because within these three daies I must euen actually accomplish the same, by my determined death. And then I shall be perfected, or then I will make an end of that busines. Which perfecting or ending of Christ may in no wise be vnderstood of Christ his essentiall being: because that could not be destroyed by death, in as much as he was to be quickened againe by the mightie power of the father in his resurrection from death. Neither could it haue reference to the finall determination of his office of mediation: for, therein he stil liueth, and must liue an high priest for euer. And therefore, it must needs be vnderstood of the actuall accomplishment of that his glorious triumph ouer satan his actuall possession: according to that he saith here, behold I cast forth diuels to day and to morrow, and the third day I shall be perfected, or I will make a finall end of that speciall busines.

Rom. 1. 4.

Eph. 1. 19. 20.

Luc. 13. 32.

Exorcis-

Exorcistes.

But, why should you so precisely apply the determination of *satan* his power of possession to the very period it selfe of *Christs* death: sith after his said death, it is very apparant there were dispossessions of diuels, by the twelue *Apostles*, and seuentie disciples?

Orthodoxus.

There were dispossessions (I grant) effected by them, a time after *Christ* his death for confirmation of his glorious Gospel, but none at all for the declaration of *Christs* deity: no, *Christ* alone did fully determine the dispossessions for that speciall purpose by his owne death and resurrection: which (to that end) was the last miracle for euer, as him selfe hath auouched saying. *An euil and adulterous generation seeketh a signe, but no signe shalbe giuen vnto it, saue the signe of Ionah the prophet. For as Ionah was three daies and three nights in the whales belly: so shall the sonne of man be three daies and three nights in the hart of the earth.* Loe here he maketh his death and resurrection the last miracle of all, for the glorious manifestation of his actual power ouer *satan*. Erasm. Sacer. in Act. 4.30. Math. 12. 39.40. Luc. 10.29.30.

Exorcistes.

Whatsoever you say, or whomsoever you produce for the prooffe of your purpose: the former exposition of the 12 of *Iohn*, is something more then that which hath beene vsually received.

Orthodoxus.

Wel, I doe freely confesse, that, the spirits of the prophets, they are authentically subiected to the censure of the prophets. If therefore, any thing be revealed to another, let him (in the name of God) propound the same with pregnant proofes; and my selfe will forthwith be silent. In the meane time, I conclude from thence as before, that (seeing our sauour *Christ* hath long since determined the extraordinary power of actuall possession) therefore, none now may possibly reuiue the opinion of any such possession: nor yet conscionably auouch the continuance thereof. 1. Cor. 14.30. 31.

Exorcistes.

Conclude what you please: but I hold (as before) the actual possession of diuels.

Orthodoxus.

What man? will you wilfully oppose your selfe against

unanswerable reasons, against authoritie of ancient writers, and (which more is) against the plaine euidence of sacred scriptures?

Exorcistes.

1. Cor. 13. 8.

If the propounding, and persisting in truth, be deemed a plaine *opposition* to that which you hold: then (for any thing hitherto heard) I must constantly dwell in such an *opposition*, for, *I may doe nothing against the truth, but for the truth.*

Orthodoxus.

You dwell (you say) in a truth: and yet haue you no one colour of truth, to vphold your supposed truth. For, what one *probable reason* haue you at all: that may make you so confident in this your *preposterous conceit*?

Exorcistes.

Why sir? what better *reason*, then *common experience*?

Orthodoxus.

Common experience (I confesse) will carrie a woonderfull sway in any apparant truth. Howbeit, because this point doth craue some longer discourse then the *state of our bodies* (without some *intermission*) wil be able to endure: Let vs therefore, goe take the *fresh ayre* for one hower, and then returne to our purpose a fresh.

Physiologus.

We like verie well of your *motion*.

Orthodoxus.

Come then: arise, and let vs depart.

The end of the sixth Dialogue.



The seuenth Dialogue.

THE ARGUMENT.

Common experience, *what it is? Whether the actuall possession of Spirits and Diuels, especially, that your supposed possession in the yoongman at Magnitton, may be prooued thereby: And of the Diuell his power of ob-
fession.*

The speakers names.

{	PHILOLOGVS.	{	PHYSIOLOGVS.
	LYCANTHROPVS.		ORTHODOXVS.
	PNEVMATOMACHVS.		EXORCISTES.

Orthodoxus.

NOW surely, this fresh aire, it hath woonderfully reuiued my spirits, and made me as apt to any good action, as I was in the morning. Oh how highly are we beholding to God, for the sanctified vse of so singular a creature?

Physiologus.

Sir, not onely this one, but all the other creatures of God, they are comfortable and helpefull vnto vs, if we had the grace to vse them aright.

Orthodoxus.

Verie true as you say: howbeit, this is besides our entended purpose. Come on therefore *Exorcistes*, tell vs what one reason you haue, for this your confident persisting in so fond a conceite.

Exorcistes.

Sir, in the verie last speech which passed betweene vs, I told you, I had *common experience*, not onely to prooue the actuall possession of spirits and diuels: but also to approoue of my owne action wrought at *Magnitton*.

Orthodoxus.

What meane you by *common experience*?

Exorcistes.

I do vnderstand thereby, *such an experimented knowledge*
O 4 concerning

The ſeuenth Dialogue.

concerning theſe matters in queſtion, as hath beene experienced in euerie age of the worlde, teſtified of old and young, and approoued directly by a generall conſent. Such an experience I am certaine I haue; to confirme me in this my opinion.

Phyſiologus.

Maſter *Orthodoxus*: this point more eſpecially reſpecteth my proper *profeſſion*: and therefore (if you thinke it any eaſe to your ſelfe) do put ouer the *proſecution* thereof vnto me.

Orthodoxus.

With verie good will.

Phyſiologus.

Come on then *Exorcistes*, let vs heare the beſt *argument* you haue for this your *opinion*.

Exorcistes.

There can be no better *argument* I hope then *common experience*.

Phyſiologus.

Indeed (as you ſay) *experience*, ſhe is called the *ſchoole-miſtres of fooles*; and yet, ſhe is not to bee accounted a *fooliſh ſchoole-miſtres*; but ſuch a one rather, as (when all other *meanes* faile) is able to worke *wiſedome* in the moſt *fooliſh* on earth. Yea, ſhe is ſuch an approoued *ſchoole-miſtres*: as, euen the *wiſeſt* of all, muſt be ſubiect vnto. And therefore, if you haue her on your ſide (as you ſaie) you are not vnlike to preuaile.

Exorcistes.

Yes, I haue her verie ſure. For the moſt in *Mahgnitton*, and fundrie other beſides, are euerie of them able to teſtifie (in their owne *experience*) an *actuell poſſeſſion* in the *young-man* there: as alſo, in many others elſe where.

Phyſiologus.

They are able to teſtifie thus much (you ſay) in their owne *experience*. The *queſtion* is now, whether that their owne *experience*: be a true *experience*?

Exorcistes.

There needes no *queſtion* to be made thereof. For the *witneſſes* eſtſoones did ſee the fellow in his fearefull ſittes: they viewed his wallowings, his forings, his rendings and tearings; they beheld his ſenſleſneſſe, his bowings and bendings together: they perceived his many outrages, his ſwounings and dangerous falling

an actual possession, yet a cosening trick of some cogging companion at least.

Lycanthropus.

I pray you discover some few of those naturall experiments.

Physiologus.

With verie good will. And, this I must tell you before, that, there is not a man in the world (though neuer so little imbrued with *Philosophicall skill*) but he verie well knoweth, there be many *hidden vertues* of meere naturall things, and those also the howerly effectours of many admirable actions: which saide vertues if a man vnderstood well, and could skilfully apply them to his purpose pretended, he might vndoubtedly accomplish many vnwoonted experiments. Yea, there be many *maruels in nature*, hitherto vnexperienced of any, and (to vse *Plinie* his words) as yet wholly ouershadowed with *natures maiestie*: which the spirit of all spirits onely knoweth how, and when to imploy at his pleasure. Now then, if any man (couertly practising the experiments of these naturall causes) did apparantly accomplish like admirable matters, men would commonly account him a *Magitian*, and verie hardly beleeeue he could possibly effect those rare and strange feats, without the power and helpe of the diuel: whereas yet, they are onely meere natural actions, and produced wholly from meere naturall causes. Of these naturall maruels hath *Aristotle* penned downe a most perfect treatise: which notwithstanding, is (by some) ascribed to *Theophrastus*. *Plinie* also, he hath some such wonderfull matters in sundry of his workes, but verie many in his naturall historie: as may appeare plainly to such as exactly peruseth the same. Besides this, *Proclus* he also hath penned downe many, all tending directly to that selfesame purpose. Yea, and which more is, *Augustine* himselfe, *Albertus Magnus*, *Fracastorius*, and *Ficinus* also: they are none of them inferiour herein to any of the others before. To be briefe, there are verie many such matters dispersed throughout *Cardanus* his bookes concerning the subilitie and varietie of things: which I will here briefly repeat out of *Plinie* his works.

Pneumatomachus.

Doe so I hartily pray you: for, therein you shall accomplish vnto vs a singular pleasure.

Physio-

Aristot. de admirandis auditionibus.

Plin. historia natural.

Proclus, in lib. de sacrificio & magia.

Aug. de ciuit. Dei, lib. 12.

cap. 4. 5.

Albert. Magn. lib. 2. Minoraliū, cap. 1.

12. 17.

Fracastor. in lib. de Sympath.

Ficinus, lib. 4.

Theolog. Plat.

Cardanus, de subtilitate, & varietate rerum.

The seventh Dialogue.

203

*Choses naturelles et
miraculeuses.*

Physiologus.

I will spare for no paines, so far forth especially as my memorie serues me : and therefore, hearken attentively to it.

Philologus.

Yes sir, be you sure you shall find vs attentive Athenians; in all. 17. 21.
bearing, and reporting strange newes.

Physiologus.

Well then, this first I must tell you, that very neere vnto *Plin. lib. 2. cap. 96.*
Harpasa, a towne in Asia, there standeth an horrible craggy rock
or torre, which a man may easily moue with a little touch of
one of his fingers : whereas, if he set his whole body vnto that
selfesame rock, he cannot possibly stirre it the breadth of an
haire.

Againe, there are other two *mountaines*, very nerely adioi-
ning vnto the famous riuer called *Indus*. The nature of one
mountaine, is to draw iron vnto it : and of the other, by all
meanes to reiect and put iron from it. In so much as if any man
come on those *mountaines* with nailes in his shoes : he cannot
(with his said shoes) be possibly pulled from the one, nor by
any meanes stand on the other.

Againe, very nere vnto *Babylon*, there floweth forth from *Thom. Coper. Naphtha : a
Theaurus. Chaly clay.
Sirabo, in Geo- a stymie-
graphia.*
a rock, some certeine naturall matter called *Naphtha* : being a
chalkie clay, and of a slimy moist substance not vnlike vnto
pitch. This said *Naphtha* (on which side soeuer a man shall be-
hold it) hath flames of fier ouerflowing the same : which cannot
possibly be quenched but with abundance of water, with vi-
neger, with alome, or birdlime.

Againe, from *Nymphæum*, the famous promontory or moun- *Plin. ibid. cap. 107.*
taine of *Proconnesus*, an island in *Propontis* : there floweth forth
from the midst of the rock, a flame which by the drops of
raine is kindled, and set on fire.

Againe, in *Dodona* a citie of Greece, *Iupiter* his well, when it is *Plin. ibid. cap. 103.*
cold as ice, and hath vtterly extinguished the flaming fire fag-
gots : if (after those faggots be thoroughly quenched) they be
presently put into the well againe, it kindles them as fresh as be-
fore. Yea, and in the cuntry *Illyrium*, if clothes be there spread o-
uer a certeine cold well : they are presently burned.

Againe, the admirable *Ætna*, a certeine hill in Sicily, now *Thom. Coper. Theaurus. Plin. ibid. Cendres si haut
come Muraille
e nuiro, Mont gibello
o Gibello Monte.*
called *Gibellamonte*, conteining in circuite, twenty furlongs,
enuiroined with a banke of ashes the height of a wall, and ha-
uing

uing in the middle thereof, a round hill of the selfesame matter and colour, with two huge holes therein, fashioned like two cups: this hill is not (for the strangenesse thereof) inferiour to any of the rest. For, from out of those holes doe strangely arise, sometime sundry fearefull flames of fire: sometime a horrible smoake: and sometimes are fearefully blowen forth from thence, very burning stones, in infinite numbers. Moreover, before the said flames of fier doe sensibly appeare, there is heard in the ground, a very terrible noice and roaring. And (which is more to be merueiled) when the smoke and fire is most abundant and feruent: yet, round about the top of this hill, are alwaies seene snow, and hoary frosts.

Niege et Bruiue sur le
mont. Plin. lib. vii.
cap. 4.

Enmitie entre l'Adamant
et le Diamant. Plin. lib. vii.
cap. 4.

Againe, the said Pliny makes mention of a stone, called in the Greeke tongue *Adamas*, and in English a *Diamond*; which can neither be broken with violence, nor burned with fier: and yet it may easily be softened and made pliable to any good purpose, by steeping the same in goats bloud a while, being warme. Yea and (which more is) this *Diamond* is in nature so opposite vnto a certeine stone called *Magnes*, in english, the *Loadestone*, as (the same being laid nere to a needle) it will not suffer the *Loadstone* to draw the said needle vnto it: and being thrust hard to the *Loadstone*, it forthwith apprehendeth, snatcheth vp, and carrieth the *Loadstone* quite away with it.

But, of all wonders vnder the sun, there is none (in my seeming) more admirable then the *Loadstone* it selfe: were not the hidden operation thereof, so commonly experienced, and knownen as it is. For, that the same should draw iron vnto it, and, so directly dispose the very point of the marriners needle towards the south as it doth: which of the wisest philosophers could euer as yet find forth the very true naturall reason, and cause thereof?

Aristot. de hist.
animalium.
Plin. lib. 32.
cap. 11.

Howbeit, the little fish *Echneis* (which is commonly called *Remora*, of staying or hindring) is of all others the wonder of wonders. For of this fish Aristotle he writeth, and Plinie reporteth from his proper experience, that the same (being but halfe a foote long, and verie like to a snail) if she once but cleaue to the side of shippe (though of verie great burden, and neuer so fleete vnder saile) yet the said fish will so strongly retrain the force of that shippe, as she will compell her perforce, to stand still, notwithstanding the violence of winde or oare: and this with

Echneis. o. Remora long
demi pied, est come ly
mace

with no labour at all, but only by cleauing vpon the ſide of the ſhippe, as was ſhewed before. Hitherto *Plinie*.

Lycanthropus.

Theſe I aſſure you, are verie ſtrange, and admirable actions in nature.

Phyſiologus.

There are many others as ſtrange as any of theſe, if we had time to report them. Moreouer, beſides theſe things which want reaſon, many men alſo themſelues, haue euen naturallie effected ſuch like admirable actions; as verie fewe (neuer ſeeing them done) will either credit the actors themſelues, or belecue them at all, being ſoundly reported by others: although yet *Auguſtine* he makes it verie euident by manie examples.

Philologus.

Report ſome fewe of thoſe examples I pray you.

Phyſiologus.

Content. We haue heard (ſaith *Auguſtine*) the natures of ſome certaine men, verie much vnlike to the nature of others, *Aug. de ciuit. Dei lib. 24. cap. 23.* yea, and (for ſtrangeness) euerie waies admirable: effecting with their owne proper bodies, ſuch woonderfull actions, as none other might poſſible doe, and (hearing onely thereof) will hardly belecue them. For there were ſome to be ſcene, who (without ſtirring their beades at all) could ſhake their own eares; either one by it ſelfe alone, or both at once at their pleaſure.

Againe, there were ſome others, who not moouing their head (where their lockes eſpecially grew) would verie eaſily put downe their whole buſh of haire to their forehead: and eſſoones recall it againe at their pleaſure.

There were ſome others againe, who, of ſuch meats as they had eaten before (thoſe ſelfeſame meats alſo, being incredible verie manie and diuers) by often handling their ſtomacke, from thence would eaſily bring forth unconcocted, what morſell they thought beſt at their pleaſures.

There were ſome others againe, who (from the very bottome of their bellie, and that alſo without anie ſlowenly crackings behind) would forthwith procure ſo manie ſundrie ſounds at their pleaſure: as a man would haue thought there had beene ſome ſinging within them.

Yea, and I alſo (ſaith *Auguſtine*) haue ſcene in my proper experience;

Augustin
 E forme fuer quod il vou-
 loit

experience; a man that would sweate when he lifted himselfe.

And it is verie well knowne, that many can weepe when they please: and powre forth abundance of teares.

Yea and (which more is) there was a certeine priest in Calamensis parish, who (when seemed him good) would deprive himselfe of all bodily sense, and lie flat on the ground as if he were dead: insomuch, as when he was pinched, pricked, or pulled by the haire, he felt nothing at all, yea, and eftsoones also when the beholders did touch him with candle or fire, he perceived no manner of griefe, neither could they (for all that while) discern any breathing in him. Thus farre Augustine there.

Now then, from all the premisses, I may fitly enforce this one inference vpon Exorcistes. Namely, that if all these the precent matters (how admirable soeuer in shew) yet were and might well be effected by nature herselfe, and onely by meere naturall meanes: why then should those your imagined marueiles wrought at Mahgnitton (for any their supposed strangenes whatsoeuer, it being also, so farre inferiour to manie of these) be deemed for any such vnspeakeable woonders as could not possible be effected, but, by some supernaturall power of the diuinitie? Yea, and why should you vrge such vncertaine and doubtfull actions: to conclude a certeine experience?

Exorcistes.

Nay sir, they were all I assure you, verie strange and vndoubted true actions.

Physiologus.

But their strangenes whatsoeuer (you see) cannot certainly conclude them for truthe; sith many things more strange may be effected by nature herselfe, and by meere naturall meanes, as was shewed before. Besides that, many more strange actions then any were done at Mahgnitton: may, and do eftsoones accidentally arise from meere naturall diseases. Namely, from disordered melancholie, from Mania, from the Epilepsie, from Lunacie, from Lycanthropie, from Conuulsions, from the mother, from the menstruall obstructions, and sundrie other outragious infirmities. For, the animall parts being marueloullie affected with some disordered phantasies arising onely vpon some falllie supposed sensible notions, and the minde being mightelie troubled by meanes of noysome fumes, blacke and grosse, vapouring vp to the braine like the soote of a chimney: they imagine themselves

Paul. Aeginat.
 lib. 3. cap. 15.
 A Etius, lib. 6.
 cap. 11.

Leuinius
 Lemnius.

Auicen. tract. 3
 de apostemat.
 capitis, cap. 1.

selues to be vexed eftsomes, of some *hurtfull spirits*, and doe strongly *perswade* themselves, that the *diuell* assaileth their *mindes*, and driueth them forthwith into many *absurd*, inconvenient, foolish, and fantastical *imaginations*. And which more is, there be many most fearefull *diseases* which happen to *maidens* and *widowes*, of the *passions of the wombe*, or from the late *fluxion of their naturall euacuations*, or when they deferre their *mariage* to long, and then be sodenly bestowed in *mariage*: all these doe no lesse hurt and disquiet the poore *patients minde*, then if they were *actually possessed of Satan*. And therefore, me thinke it is to to ridiculous, that men of *sound iudgement* will so soone be ouerswaied with any *phantastricall conceipt*: as that (from the onely *bare notions* of a deceaueable *sensitiue knowledge*) they should (by these onely supposed *strange actions*) imagine any *actuell possession of Satan*: seeing the like admirable *accidents*, both may, and doe daily proceede from meere *naturall diseases*, without anie operation or power of the *diuell*.

Iob. Wierus de
prestigijs De-
mon. lib. 4.
cap. 25.
Leuinius
Lemnius.

Moreouer, some of those your supposed *signes*, now extant in print to prooue the pretended *actuell possession of Satan*, they are (in themselves) so *absurd*, so *supernaturall*, and *impossible*: as they are of all wise men derided, and deemed no better then *juggling deuises*, to deceiue the simpler sort. Now then, if the greatest part of those your supposed *signes*, be adiudged *vntrue*, and concluded *unsound*: whie may not the rest be deemed (in like manner) so *deceitfull and false*, as they deserue, and are woorthie no credite at all?

Brieflie, if all those your suggested *signes* (put lately in print by the parties themselves, to prooue the pretended *possession of diuels*) must needes be *canonized currant*, and held as *infallible oracles from Apollo Pythius at Delphos*: why then should we the rather beleecue our Sauiour *Christ* for any his *miracles*, or *supernaturall operations*: sith the *yoong man at Magnitton*, did likewise (for his part) accomplish so manie *extraordinarie and admirable actions*, if that which is publisht in print, may possible be prooued a *trueth*?

Exorcistes.

Nay sir, the *yoong man* he wrought not those admirable *actions*, by any *supernaturall power* of his owne: but the *diuell* rather (within him, and by him) effected the same.

Physiolo-

Physiologus.

Are you fled to the *essentiall and inherent possession of Satan* afresh? I perceiue you are like to the *hunted Hare* which scuddeth hither and thither, and standeth in feare at euerie *squat*. Howbeit, as the *vntruth* of those your supposed *signes of actuall possession* is ferretted foorth in an especiall regard of the *actions* themselues: so surely the further *vntruth* of those your supposed *signes* shall now further appeere in an especiall respect of *satan* himselve, whom you make the supposed *actour* of those your supposed *actions*: which is (I assure you) the other *maine cause*, why most *wise men* account all those the afore-said suggested *signes of actuall possession*, but *fine-witted forgeries*, and *meere consoning conceites of cogging companions*. Namely, for that the verie *diuell* also himselve (whom you make the supposed *actour* of those your supposed *actions*, is vtterly vnable to accomplish any such *actions* as are *impossible in nature*, and *incredible in all sound Diuinitie*.

For first, (concerning an *impossibility in nature* it selfe) the *diuell* (as hath beene declared, and you know it full wel) he is but a *finite creature* him selfe: and therefore his *power* whatsoeuer, is so limited and bounded vnto him, as the same may not possibly exceede the appointed *territories* of his *determined nature*. Now then, if his *power* whatsoeuer, be *paled about*, and *hemmed within the naturall compasse* of his *essentiall, and naturall being*: how could he, either of *him selfe*, or by the *yoong man at Mahginitton*, in any possibility, effect so many *absurd, supernaturall, and impossible actions*, as in those *bookes* are blazed abroad?

And next (for the *impossibilitie* also thereof in all sound *Diuinitie*) verie certeine I am, the *diuell*, *he is no creatour of substances*, no *transformer of natures*: nor no *worker of myracles*. First, that he is no *creatour of substances*, it is apparant in this: namely, for that *Iehouab alone is the Creatour of all things*. He onely it is who calleth those things which are not, as though they were. He bringeth light out of darknes, he is the author and father of all things: and therefore the *glorie of creation* belongeth onely to him. Moreouer this (in all reason) is verie apparant, namely, that the *nature of beginnings* affecteth *singularitie*: inso much as possibly he could not be *singular*, if he should communicate the *power of Creation*, to any besides himselve. Now then, if *spi-*
rits

Gen. I. I. &c.

Rom. 4. 17.

2. Cor. 4. 6.

Gen. I. 3.

Job. 41. 2.

Isa. 44. 24.

Isa. 41. 8.

Natura princi-

piorum amat

singularitatem.

Daneus, physica

christiana, par.

I. fol. 92.

rits and diuels be accompted the *creatours of substances*, then must they (in like manner) beheld the *quickners, and sustainers also thereof*: and so (by consequence) be *Gods and Iehonah*, causing things to *exist*. Which, how repugnāt it is to all sound *Diuinitie*: may plainly appeare in fundrie *scriptures*. Yea, this is flat *opposite* to the approoued *testimonie* of al the *fathers*. For, *Augustine*, he flatly denieth *spirits and diuels to be Creators of the smalest creature on earth*: yea, euen of a flea or a louse. *Damascene* also, he accordeth thereto. Yea, and *Augustine*, he backeth this point by a second supply: affirming, that *by whomsoeuer the glorious Angels were made*, by him also, the *filie wormes were created*. This then, may fully suffice, to conclude, the *diuell, no creator of substances*. Isa. 45. 18.
Ioh. 1. 8.
Act. 17. 28.
Colos. 1. 16.
Aug. de trinit.
lib. 3. cap. 8.
Damascen. de
Orthodox. fide
lib. 20.
August. tract.
in Ioh. 2. & 3.
A quo vermes
creantur, ab eo-
dem & Angeli.

Now next, that he is no *transformer of natures*, it is verie apparant, in that he cannot possibly *transforme* his owne proper *nature*: no, not so much as in an *outward appearance*, as hath plainly beene prooued before. In the 5. Dialog.
fol. 77. 78.

And as for *working of miracles*, he is as *impotent* therein, as in any of the rest: because he hath no *supernaturall power* to accomplish such matters. He may worke *strange woonders*, as *Simon Magnus* hath done: but, he can effect no *supernaturall, and miraculous actions*: though God giue him leaue to shew his *whole power*. So then, the *diuell* (you see) he hath a *double bridle* put in his mouth: namely, the *bounds of nature*: and the *will of God*. By the *one* he is *unable*: and by the *other* he may not doe more then the appointment of God. The premisses therefore considered, who seeth it not vtterly *incredible in all sound Diuinitie*, that many of those your supposed *actions* could bee possibly effected of *satan*: in such sort at least, as in those your published *pamphlets* they are falsely reported. Act. 1. 9. 10. 11
George Gifford
in his discouerie
of Witches.
Pet. Martyr. in
1. Sam. 28. &
loc. com. 9.
fol. 67.

Exorcistes.

The *diuell*, he is able to accomplish great matters.

Physiologus.

So much I confesse. And therefore (for *arguments sake*) be it by the way, supposed (which may neuer be prooued) that the *diuel*, either of himsele, or by the *yoong man* at least, was throughly able, and did truely effect such *supernaturall matters* as are published in *print*: there is then no doubt but that he can doe them againe, and as oft as he please. For, if he be anie waies able: there is no doubt of his *willingnes* in working of

mischiefe. That (if he hath done them before at *Mahgnitton*) he is then able to doe them againe, my reason is this: namely, for that euerie *art*, or *action*, presupposeth alwaies an *essentiall power in the artist*, or *actor himselfe*. Your *Apologie* therefore, reporting (as it doth) for infallible *truth*, that the *dinell* (in the *youngman at Mahgnitton*) either did, or could possibly accomplish such *impossible actions*: you your selfe must be able to *demonstrate* by what possible meanes he might possibly effect them, which I verily suppose you cannot possibly doe.

For this you may not be ignorant of, that, to euerie *action* is required *the faculty and ability of the agent; the aptnesse of the patient or subiect: with a convenient and possible application of true matter and forme*.

Now then first for the *dinell*, the supposed agent of those your impossible actions; he is not *omnipotent*, but an *impotent*, a *finite* and *circumscribable spirit*: and his *power* whatsoeuer, it dependeth vpon the *analogy* and *consonancy* of his *mind* and *body*, if he had any at all. Howbeit, with his *mind* he can doe no more but *understand* and *will*, and with his *body* (if he had any at all) he could accomplish no more then the very *bounds and ends of corporall sense* would suffer, and the *faculty* of his *nature* extendeth vnto: and therefore his *naturall power* whatsoeuer, it cannot possibly stretch forth it selfe to the powerfull effecting of any such *supernaturall actions* as doe infinitely surmount his *naturall and finite faculty*, his *sense*, his *understanding* and *will*. So then, here wanteth (you see) first, the *faculty* and *power* of the *efficient* it selfe: for the possible effecting of those impossible actions wherewith you would mannage your pretended *actuell possession*. Whereupon I infer, that, if no such *supernaturall power* at all may be prooued in the *dinell* his supposed possession: then, no such *supernaturall actions* (in truth) may possibly proceede from the same, notwithstanding any your *printed reports*. For, in all reason, there can be no greater *vertue* in the *thing caused*: then is in the *cause it selfe*, or in that which proceedes from the *benefit of the cause*. But you (in your *printed apology*) doe make the *dinell* his supposed *actuell possession*, the principall *efficient cause* of all such *supernaturall actions* as were *ministerially effected* (you say) by the *youngman at Mahgnitton*: and therefore (the said *power* being finite) you cannot possibly conclude from thence, any such *admirable matters* as you would

would beare vs in hand. Neither may you conscionably perswade vs to entertaine for *sound truth*, whatsoeuer you report concerning that point: especially, if we will credit our owne *experience* and *sense vnabused*, the rules of *philosophy*, and *sound diuinity*.

Now next for any *aptnesse* in the *young man at Mahgnitton* whom (in any wise) you will haue the proper *patient* or *subject* of those strang and impossible *actions*: how should there possibly be found in him any *aptnesse* or *inclination* at all, to any such *supernaturall matters*, he himselfe being but a meere *naturall creature*: consisting naturally of *body and soule*: endued onely with meere *naturall faculties* and circumscribed no dout with meere *naturall bonds*? And therefore, you see it is vtterly impossible for him to haue any further *aptnesse* or *inclination* that way: then his *naturall faculty* extendeth vnto, and may possibly proceede from the *very* way and reache of his owne *proper nature*.

Briefly, concerning some *conuenient and possible application* of *true matter and forme*, for the orderly effecting of those your supposed *supernaturall actions*: such a *conuenient and possible application*, is much more impossible then any of the rest. Both, because no such *true matter* for those your supposed *supernaturall actions*, was euer *preexisting in nature*: and, for that also, the *true forme it selfe*, for a *conuenient and possible application thereof*, must needs be *supernaturall*, surmounting by much, the *naturall power of the diuel*. And so, (by consequence) those your *printed reports*, they are (you see) no *sound demonstrations*: to conclude vnto vs the certeine truth of such supposed *supernaturall actions*.

Exorcistes.

Why are you so loth to beleene that, which so many beheld with their eyes?

Physiologus.

Because I see not how they should possibly behold that with their eyes, which you would haue me beleene with my hart: contrary to *diuinity*, to *philosophy*, to *physick*, to *nature*, to *law*, and to *conscience*.

1. For first, the working of *miracles* (in all *sound diuinity*) is *ceased long since*: neither was the *diuel* euer able to effect

See M. Dorels Narration, to the 16. obiection fol. 4. pag. 1. He saith, if M. D. would say or swear that Sommers did such things, he was not to be credited. Because, none by teaching or learning: can practise impossibilities. Item, in M. D. Apolog. pag. 10. videlicet, Supernaturall, Actions, Strength, Knowledge. The Diuell in likenes of a mouse, a blacke dogge. His bodie in length beyond the tallest man. His hands, feete, face, and haire not burnt, he being in the fire, &c. Kitlings creeping in his bed, &c.

any *miracle*, whatsoeuer he pretended in *outwarde appearance*.

Philosophie.

2. Besides that, no *one reason* (in all *Philosophie*) may possibly be yeelded: for the confirmation of a matter so *impossible in reason*.

Physicke.

3. Again, howsoeuer the *yoongman* was said to use *ointments* in working his *feates*: yet, verie certaine I am, that no *one Physicall receipt* may (by *arte*) be prescribed for the *possible effecting* of such *impossible actions*.

Nature.

4. Nether yet may a *circumscribed nature*, at any hand extend herselfe beyond her owne *naturall bounds*: to the admirable accomplishment of such *supernaturall matters*.

Lawe.

5. Moreouer, because there is nothing *possible in Law*, which in *nature it selfe is absurd and impossible*; the *Iudge* therefore (notwithstanding any thing confessed before by the *parties*) he is not to attend or regard whatsoeuer those *partiall reporters* haue published in *print*, or otherwaies *reported* to be done by the *duel at Mahguiton*: but, he must strictly *examine*, and in *equitie alone* rather of that thing which is *substantially prooued* to haue (in deed and in truth) by him beene effected, or which (at the least) might *naturallly and possible* fall within the full power of the *agent to do*.

Conscience.

6. Lastly, whatsoeuer the *yoong-man* may haplie report concerning the supposed accomplishment of any such *supernaturall actions* by *himselfe*, or the *duell*: he is not (in *conscience*) to be beleued therein, whether his *iudgement be sound or vn-sound*, I mean, whether he be *well*, or *but wild in his wits*. For first, be it supposed the man were *sound in his iudgement*, yea, and so *well in his wits*, as possible he might be: yet were there no *conscience* at all, to credite a *cousoning companion*, so *vnconscionable* auouching such *incredible actions*. But if (as may rather be deemed) he was someway *intoxicated*, or *not well in his wittes* when he reported such *matters* abroad: then tell me what *conscience*, or what *wisdome* it were, to credite for *infallible truth*, the crazie confession of a *crazie weake braine*, in *matters* especially so absurd, and so opposite to the orderly *course of nature*? For, this I take to be *Lawe*; namely, that when the *error of iudgement*, or the *blindnes of will* dependeth vpon
L. 2. cum. gloss. some *secret disease*, or *naturall infirmitie*: the *mens actions* then (in such kind of *cases*) are in all tender compassion to be carefully

L. absent de penis.

fully pitied, but their *confessions* at no hand, to be *confeionable* credited. Because (the *minde* it selfe being destitute of *reason*) the *will* (in such a case) could yeeld no sound *consent* to the *acti-*
on: neither could any *crime* be committed without a *consent*, nor *iniurie* effected but with a *minde* to do wrong. Yea, & (which more is) be it supposed the *yoongman* at *Mahgniton* should verie solemnly confesse, he had indeed a resolute *purpose* to haue effected some such *supernaturall actions* as are (by your selfe) reported in *Print*: yet, for that such a *purpose* retained in *minde* (al the while it is vneffected) doth nothing at all to the *publike*
or priuate hurt of any, that selfesame intended *purpose* may not iustly be esteemed as an *offensue action* in *Lawe*. Much lesse then, is an *impossible purpose* of a *crazie weake braine*, to be *confeionable* credited, how confidently to euer the same be reported: because, a *sound minde*, *purposeth* nothing but what is possible.

Lycanthropus.

Why hold you manie of those reported *matters*; *impossible* for *satan* to do?

Physiologus.

Because, if *diuels* may possible bring such *impossible matters* to passe at their pleasure: then may they also be *causes*, or *impediments* to the *ordinarie course* of al other *naturall actions* and *ordinances* appointed by *God*. Namely, they may then cause it to *hold vp*, when it *should raine*, and to *raine*, when it *should hold vp*: they may then cause *midnight* at *noone-day*, and *noone-daie* at *midnight*: yea, and by that meanes, the *diuine power* it selfe, should (after a sort) become *seruile* to the *will* of a *diuell*: so as we should neither *eate*, nor *drinke*, but by the *diuell* his *permissi-*
on. Howbeit, to presse you a little, with one onely *instance* of many. This I must tell you, that (whatsoever some men ima-
 gine concerning the *diuell* his supposed power, for the raising of
showes and *tempestuous stormes*) it is the *Lord God* alone who gi-
 ueth vs *raie* in due *season*. For, when by the power of the *Sunne*
 and force of the *windes*, some certeine *exhalations* are drawn
 and lifted vp from the *earth*, into the *middle region* of the *aire*:
 the *colônes* of the *aire there*, doth so congeale and thicken
 those saide *exhalations*, as foorthwith they become *cloudes*:
 which *cloudes* being eftsoones (by the *heate* of the *sunne* dissol-
 ued; & by the force of the *winds* dispersed) are turned straight-
 waies, into either *raie* or *haye*: into *raie* especially, if by the

Delictum sine consensu, non potest committi, neque iniuria sine animo iniurandi.

See M. Dorels Narration, the 2. answer to the 2. obiection, fol. 2. pag. 2.

Sommers is not to be beleued, affirming impossibilities.

Item, in Apolog. pag. 15.

Sane mentis voluntas, voluntas rei possibilis est.

Iob. 5. 10.

I. b. 38. 28.

Psal. 135. 7.

Ierem. 5. 24.

and 14. 22.

Act. 14. 17.

Iam. 5. 18.

*La gresle e tombant
congele.*

way, those drops be not frozen, and so turned to hayle. These *circumstances* conferred with the whole *course* of the *scriptures*: it cannot possible be brought within the power of a diuell, to procure either *raine* or *faire weather*. Now then, if there be no possible power in a diuell, to raise up and procure a tempest of raine, which doth seeme to our sense, the most *accidentall matter* vnder the *heauens*: then surely, much lesse is he able by *himselfe* or *his substitute*, to accomplish any of those *impossible actions* which your selues haue so confidently reported abroad. And so by *consequence*, all those your *sensible demonstrations* hitherto declared: are verie insufficient to conclude vnto vs any such approoued or *common experience*.

Exorcistes.

Sir, notwithstanding these your *Philosophicall* proceedings, the *matters* which fell forth at *Mahgniton* (euen in an approoued *experience* of all the *beholders*) were verie apparant *signes* of an *actuell possession*.

Physiologus.

Well sir? how triflingly soeuer you trauers the *matter*, these my *Philosophicall* proceedings (for any thing hitherto heard) might fullie suffice to put your *fantasticall fooleries* to a perpetuall *non-sute*: were you not like to the rauinous *Ferret*, which rendeth in peeces whatsoever poore *Rabbit* doth come in her reach. And therefore it shall not be amisse to cope vp your *lips* a little, by taking forthwith so strict a *course* as you shall neuer be able to *contradist* with all your skill: which may in this sort be verie fitly effected. Namely, first, by searching forth soundly, the verie *true nature* of those things that were done at *Mahgniton*: and then next, by laying downe some certaine rule of right *iudgement*, to examine them by.

Lycanthropus.

Proceed in that course I beseech you.

Physiologus.

*Daneus in phys.
sic. christiana.
tract. I. cap. 6.
fol. 5.*

With very good wil. First therefore, concerning the things, themselves, it may not in reason bee denied, but that vndoubtedly, they were things either *naturall*: or not *naturall* at least.

Things naturall, I account all those *seuerall matters* to be, whatsoever, which God hath essentially enabled vnto the orderly accomplishment of that *selfesame ende* wherunto he created them first:

it being withall, verie naturall and consequent in the things themselves. And of this sort, I esteeme all matters and actions whatsoever; which be naturally consonant and concludent to the orderly course of nature. Now sir, if your matters at Mahgnitton were all vndoubtedly such, then, either all men in like sort, are naturally tainted with Satan his actuall possession, because all men in their naturall actions, doe equally obserue the like naturall course either more or lesse: and so, the whole world besides, which haue hetherto wanted your helpe of prayer and fasting, should wholly remaine in Satan his actuall possession. Or (on the other side) if all men in like sort, be not naturally possessed, then, neither the young man himselfe (remaining with them, in one and the selfesame naturall condition) was possessed at all: and so by consequence, you haue kept at Mahgnitton, a greater coyle about nothing, then the Grecians euer kept at the conquest of Troy.

Exorcistes.

Nay sir, the matters at Mahgnitton: were rather, things not naturall.

Physiologus.

Are you fled so soone, from things naturall: to things not naturall? Well; goe to then. Things not naturall, I reckon all those matters or actions whatsoever, which haue naturally in themselves, no naturall abilitie for the orderly accomplishment of nature her orderly determined courses: neither yet, of, or in their owne selves are naturall and consequent to any such naturall purpose or ende. And these not naturall things, are vndoubtedly, such as bee directly, either against nature, or besides nature, or aboue nature at least.

I Things directly against nature, are all those accidentall currents which do altogether withstand those essentiall properties, this inbred facultie, yea, and that verie naturall disposition of the things themselves (which by the operation of God) were naturally engrafted in euerie of them: and which more is, doth violently destroy, & euen vtterly annihilate the proper essence, or essentiall being of all those naturall things whatsoever. Of this sort are hanging, killing, poysoning, strangling, and death also it selfe. Now then; your matters at Mahgnitton, they may not iustly be concluded for things of this kinde; both because the young man himselfe is yet liuing and lustie; and

for that, no one of those your supposed *supernaturall actions*, were in themselves either *deadly or mortall*.

μεταφυσικ.
Arist. physic.
lib. 2.
Aug. Enchir.
cap. 87.
Plutarch. de
placit. philosoph.
lib. 5. cap. 8.
Hieron. epist.
ad vitalem.
Niceph. histor.
eccles. lib. 12.
cap. 37. & 18.
33.

2. To proceed. Things directly *besides nature*, are all those *vnnaturall declining courses of nature*, which, notwithstanding they do *not totally and wholly withstand the orderly force and operation of nature*; yet doe they hinder it much: and (by either *adding* thereunto, or by *substracting* therefro) doe ungh-
tily forestall the verie true *naturall courses* thereof. As for ex-
ample, when (ouer and besides the orderly parts of *nature*) a
man hath *two heads, two noses, and fower hands*; or, but one
eye, one arme, one legge, and such like. All these, with many o-
ther such *vnnaturall accidents*, are things directly *besides na-
ture*: whereof sundrie approoued writers (especially *Hieron*
himselfe, and *Nicephorus* also) haue written at large in their
seuerall discourses. Now sir, you may not, and which more is,
you dare not (without blushing) affirme, that any of your
matters at *Mahgnitton*, were (indeed, and in truth) any such
monstrous, or vnnaturall occurrents: and therefore, from thence
you cannot possibly conclude any *actuell possession* at all. Or if
notwithstanding, you will impudently affirme, that those
your said matters were vndoubtedly some of them such *mon-
strous occurrents*, and thereupon inferre an *actuell possession*; it
must necessarily follow, that either the *yoong-man at Mah-
gnitton* was not possessed at all; or else, that onely the *monstrous*
persons are *actually possessed*, which were a verie absurd and
monstrous opinion.

μεταφυσικ.

3. Briefly, the things directly *aboue nature*, are al those *mat-
ters & actions whatsoever*, which (beyond their owne natural force,
and rather in, then by the verie things themselves) are *efisoones*
effected: although yet, not by any order and facultie of nature, but
by an *extraordinarie, and supernaturall power of God*. As, to make
iron swim, fire to freeze, water to burne, the dead to retorne to life,
and such like. Now sir, if you dare flatly affirme that your *mat-
ters at Mahgnitton*, were things vndoubtedly of this selfesame
kinde: then must you, not only verie necessarily auouch some
supernaturall power in the *diuell* and *yoong-man* possessed, for the
admirable effecting of all those your supposed *supernaturall*
actions: but (which more is) you must verie confidently con-
clude, that, such an *admirable dispossessing of the yoong-man pos-
sessed at Mahgnitton*, was vndoubtedly, the *miracle of miracles*.

Exorci-

Exorcistes.

Make of it, a *miracle*, a *monster*, or, what pleaſeth your ſelfe: poſſeſſed I am certaine he was.

Phyſiologus.

Poſſeſſed you are certaine he was: and yet cannot certainly ſhew in what ſort. Howbeit, hauing hitherto ſearched forth ſoundly the verie nature of the things themſelues, and finding them in effect to be things neither *naturall*, nor *not naturall*, and ſo by conſequence, but meere deluſions: Let vs notwithstanding, imagine them all for ſuch as you ſay, and therefore now here in like manner, Lay downe ſome certaine rule of right iudgement, to examine them by.

Lycanthropus.

I pray you doe ſo.

Phyſiologus.

Content. The rule of right iudgement, is ſome certaine direction, ſeuell, or ſquare, whereby is declared vnto vs, both what is true, and what is falſe: and for which onely reſpect, it is alſo verie fitly termed the rule of truth. Moreouer, this ſelfelame rule of truth, is either *naturall*: or *ſupernaturall*.

The *naturall* rule of truth, is that *naturall* direction, which nature herſelfe doth truly declare; and verie ſufficiently affoorde vnto vs. And this ſelfelame *naturall* rule of truth is alſo twofold; namely, either ſome *naturall* principles, or *vniverſall* experience.

The *naturall* principles, are ſome certeine generall notions, or *vniverſall* directions, verie *naturallly* engrafted and known vnto men by nature it ſelfe: and which alſo are ſo neceſſarie, ſo certainly, and ſo vchangeable true, as whoſoener ſhall dare to call them in doubt, he may iuſtly be termed a mad-man, or foole. And theſe *naturall* principles alſo, are, either *theoricall*: or *practicall*.

The *theoricall* principles, are all ſuch ſpeculative demonſtrations, as doe certainly direct and guide the iudgement, in a true vnderſtanding & knowledge of things. As for example, twiſe two, are fourre. Again, there is one onely truth. Again, the whole is greater then any part thereof. Again, the cauſe is not after the effect. Again, there is one onely *naturall* motion of a ſimple bodie, and ſo forth.

The *practicall* principles are ſuch certeine and infallible grounds of truth, as doe certainly direct and gouerne the manners of men. As for example, God is to be ſerued. Men may not be hurt. Honelt things

things are to be done. Falshood is to be fledde, and so foorth. Now then this naturall rule, I meane these natural principles (whether theoricall, or practicall) they can be no competent Iudges to examine and trie foorth the truth of those your supposed *maruels wrought at Mahgniton*. First, because this selfesame rule (being onely but naturall, in what kinde soeuer) cannot possible extend foorth it selfe to the full compasse and reach of those your *admirable actions*: manie of them especially being so *absurd* as they are, so *supernaturall*, and euerie way so *impossible in nature*. Secondly, for that manie wise men in the world (no lesse wise then your selfe, yea, and as sufficientlie qualified with those selfesame naturall principles whatsoeuer) are of a farre different iudgement to yours: and therefore (by force of this rule) you cannot possible put downe vnto vs any such *infallible and certeine conclusions*, as may possible perswade an *actuell possession*. And thus much brieflie, for that first rule of truth, which ariseth onely from meere naturall principles.

Lycanthropus.

Shew vs in like sort (I beseech you) that other infallible rule of truth, which proceedeth from *vniersall experience*.

Physiologus.

With verie good will. And, because, this is that verie loadstone it selfe whereunto *Exorcistes* attendeth for his special directions in those *supernaturall accidents*: I will therefore, first *unfold the thing it selfe*, and then next, *discover the sundrie degrees thereof*.

Pneumatomachus.

A verie excellent order; I praie you proccede.

Physiologus.

Content. First then for the thing it selfe, the same is called in the Hebrew toong *Cheker*, that is, a diligent *scrutinie*, *inuestigation*, *invention*, *inquisition*, or *searching out of a thing to the bottome*. It commeth of the Radicall worde *Chakar*, which signifieth *to make diligent inquirie for a thing to the bottome*, to make a *profound inquisition*, to gage, *verie deeply into*, and to search downe, *to the first fountaine it selfe*. In the Greeke toong it is called *Emporia*: that is, an *experience*, *skil*, *specialty* or *prooffe*. In the Latine toong *experientia*: that is, an *experiment*, a *due triall*, a *patterne* or *president*. And, in our English toong, we commonly

קֶחֶךְ.
ex קֶחֶךְ.
Auenarius in
Lexic. Hebraic.

ἐμπειρία.
Experientia.

monly call it a *common uſe, example, or praſtiſe*. Now then, all theſe the aforeſaid *Etymologies* (ſo fitly conſorting in one) as they doe liuely portend at a bliſh, a verie admirable, and moſt certeine *demonſtratiue rule*: ſo doe they teach vs withall, that *uniuerſall experience*, is a perpetuall uſe of things, wherein al men Experience, of ſound iudgement (howſoener ſeuered by times, and places) do by what it is? due experiments prooue and knowe, that they haue euermore received one and the ſelfeſame thing, after one and the ſelfeſame manner. And that therefore, it is called a *catholike, or common experience*. As for example, *Fire is hot: life is one thing: and death* *is another: wine and pepper, haue an inflaming facultie: ſnowe is white: the heauens are mooued circularly, and ſo forth.*

Lycanibropus.

Let this ſuffice for the thing it ſelfe: and now, ſhew vs in like ſort, the ſundrie degrees thereof.

Phyſiologus.

The ſundrie degrees of an *uniuerſal experience*, are thoſe ſeueral *proceedings*: wherein ſhee groweth from ſteppe to ſteppe, to her full perfection. And theſe ſelfeſame degrees are fower: namely, *aſtheſis, hystoria, Epagoge, emporia*.

1. *Aſtheſis*, is the firſt degree of *uniuerſal experience*, when as by ſenſe (I meane, by ſeeing, hearing, ſmelling, taſting & handling:) there is ſomethiſg verie ſenſible perceived. And, this falleth effectually forth in all things; either objected to ſenſe, or propounded by example.

2. *Hiſtoria* is the ſecond degree of experience: when as from the objected ſenſible notions, or propounded examples, we do conſtitute an obſeruation or rule. For, from one, or a few examples: wee may fitly gather a rule.

3. *Epagoge*, is the third degree of *uniuerſal experience*: when as by an orderlie induction we collect and bring in verie many examples, and thoſe alſo, verie ſuly according with the former conſtituted rule.

4. Briefly *Emporia*, is the laſt degree of *uniuerſal experience*: when as we doe certainly finde by like perpetuall experiments, that all the examples propounded vnto vs, are after one and the ſelfeſame manner, and do fully conſort themſelues, to the former determined rule. Thuſt then, you may plainly perceiue, that ſenſe, obſeruation, induction, and the like perpetuall experience: do fully conſtitute a ſecond infallible *naturall rule*, for the orderly examining and trying

trying forth of truthes. Howbeit, neither may this selfesame *naturall, or experimentall rule*: in any sort be enforced to serue *Exorcistes* his turne. Because, it in no wise accordeth with his supposed *actuell possession*; or with any the *admirable actions* arising from thence: whether we respect *the verie rule it selfe*, or the *seuerall degrees thereof*.

For first, concerning the *verie rule it selfe*. There were then, and are now many *wise and sensible persons* besides your selues: some of them *seuered by time and place*, and many of them *conuersing among you*, euen then and there, where your supposed *actuell possession* was *actually effected*, or practised. Who do all of them flatly affirme, that, they (for their owne parts) neither then, nor at any time since had any such *experimented trials*, or approoued *experiments* of such an *actuell possession*, as your selues haue published in *print*: and therefore, the *experience* which you flee vnto now for your refuge, is no *catholike* or *vniversall experience*.

Besides all this, let the *matters* themselves be yet further examined and tried forth fully by the *seuerall degrees* of the *vniversall experience* propounded before: and then tell me, how this selfesame *experimentall rule*, and the *actions* that are to be ruled thereby, may possibly accord in one. For first, concerning *sense*, how is it possible that any *sensible experience* (as it were step by step) should directly proceed from the *sensitiue knowledge*, to the *memory it selfe*, seeing all the *objects of sense* (arising especially from any your supposed *supernaturall actions*) were none other thing else, but *deceiueable objects* and *crafty conueiances*: and therefore, could not possibly afford true *naturall notions*, towards the timely effecting of a *vniversall experience*? And next for *observation*, how is it possible that any *infallible rule* for the trial of truthes: should bee *sensibly and soundly collected* from such *insensible notions*, and *unsound examples*? Againe, concerning *induction*, where, or from whence should we possibly collect any other *examples*, which may, or can possibly accord with this supposed example of yours: for the further confirmation of the former *infallible rule*, constituted (as before) vpon *sensuall experiments*, and *sound examples*?

Moreouer, where is that *perpetuall consenting experience*, wherein all men of sound iudgement whatsoeuer, haue truly

truely found forth by like *perpetuall experiments* from time to time: that, this one, with all other the approoued *examples* of *actuell poſſeſſion*, doe mutually concur after one and the ſelfeſame *manner*, and fully accord in euery point: Now then, ſith the *uniuerſall experience* wee ſpeake of doth not (ſo much as in outward appearance) hold any agreement at all, either, with your pretended *actuell poſſeſſion*, or with any the *ſuppoſed actions* thereof: you cannot (in any proportion of reaſon) either conſcionably auouch, or conſequently conclude from thence, any approoued *experience*, to try forth the truth of your matters. Yea, and this I ſay more, that, if the *experience* wee ſpeake of heere, and your *actuell poſſeſſion* with the *ſuppoſed actions* there at *Mahgnitton*, did ſo fully accord, and ſo iuſtly iumpe together in all outward appearance, as the one might not poſſibly be diſcerned from the other: yet could you not gather from thence, ſuch a certeine *rule of right iudgement*, as might (for the purpoſe in hand) be able to ſerue your turne to the full. Becauſe, that your pretended *actuell poſſeſſion*, and the *ſuppoſed actions* ariſing from thence, are (many of them) *ſupernaturall*, abſurd, and impoſſible: whereupon, this *experimentall* or *uniuerſall experience* being (you may ſee, when it is at the beſt) but a *meere naturall rule*) it cannot poſſibly compaſſe and ſquare forth vnto vs, the *certeine truth* of thoſe your *ſupernaturall actions*. And therefore, it is vtterly in vaine for your ſelfe, to reſt as you do: vpon *uniuerſall experience* for triall thereof.

Exorciſtes.

Nay ſir, I reſt not at all, vpon any ſuch an *experience* as proceedeth onely from meere *naturall rules*: but, vpon a *ſpirituall experience* rather, ariſing directly from the confirmed *canons*, and infallible *rules of the word*.

Phyſiologus.

Your *manner of diſputing*, is very like (I perceiue) to a *mantimlne horſe his manner of drawing*. For he (being *blindfolded* before he be put in his *geares*) knoweth none other, but that he goeth *directly forwards*: when notwithstanding, he keepeth onely a *circular motion*: ſo ſurely, your ſelfe (beeing horribly *hood-winked* herein with the palpable *maſke*, of a miſcheiuous *ſelfe-conceite*) you do verely ſuppoſe, that (in this your *gladie courſe of diſputing*) you goe *directly an end*, when you follow *etc.*

ſoones

soones the wild-goose chase : one while fleeing from *scripture* to *common experience*, and (beeing soone weary of your part that way) another while retiring from *common experience* to the *scriptures* againe, as one that wotteth not well, in what place to fasten his foote. But, go to man, stick fast to the *infallible rule of the scriptures*, and cleave close to the *confirmed canons* thereof : for, howsoever *these naturall rules* (laied foorth by my self) may not possibly be made pliable to the very point of your purpose in hand : the *sacred scriptures*, they are those *supernaturall rules*, whereunto (by *Orthodoxus* his helpe) your supposed *supernaturall actions* (beeing soundly currant) may well be made sutable, and sorting in euery respect. If therefore your said *actions* may possibly endure the hammering and triall of *scripture* : I warrant you I, they will all bee cannozed currant.

Exorcistes.

Jerem. 23. 29.
I. Cor. 3. 13.
Heb. 4. 12.

Yes sir, our *matters* (I assure you) they are very well able to endure the *sier and forge of the word* : yea, and to be thoroughly ballanced with the *holy waights of the sanctuary*. For, the *actuell possession* we plead for, not onely accordeth in euery condition, with the *actuell possessions* expressed at large in the *scriptures* : but which more is, the same is a *perpetuall infirmity* eftsoones falling foorth among men, as was shewed before. And therefore, there is no *question* at all concerning the certeine *truth* thereof.

Orthodoxus.

I perceiue you haue hardened your *forehead* against the infallible *truth* of the *Lord*, for, *Physiologus* hauing before (by *naturall philosophy*) very sufficiently shewed the apparant *disparison* betweene your pretended *actuell possession*, and the approved *actuell possessions* exprest in the *scriptures*, and which more is, my selfe alio hauing eftsoones (by the *sacred canons and rules of the word*) very fully confuted your idle *conceite*, concerning the fallily supposed *perpetuity of actuell possessions* : you notwithstanding (beeing vtterly vnable to make any *sound reply* vnto either of both, euen by a *pittifull begging of that which you cannot possibly prooue*) doe now afresh, very impudently *insist* vpon the *controuerfed question it selfe*, without, either probability of *reason*, or shew of *sense*.

Exorci-

Exorcistes.

Yes sir, the perpetuity of actuell possession, is very apparant in the sacred scriptures.

Orthodoxus.

I doubt not then, but that you would more fully haue made knownen that selfesame apparancy long ere now. But, go to, be it so as you say. The perpetuity thereof will then appeare vnto vs, either, by some canon, or counsel at least contained in the scriptures: which (I verely beleeeue) you will neuer be able to shew. For, first, the Apostle Paul, he tels the Ephesians (with an appeale to their conscience) that, he hath shewed them the whole Act. 20. 27. counsel of God that is, so much of Gods counsel as may any waies concerne the sauing or killing of soules. But, in all his authenticall epistles, he giues neither canon, nor counsel concerning the perpetuity of actuell possessions: therefore, the perpetuity of actuell possessions, is no such part of Gods counsel, as may any waies concerne the sauing, or killing of soules. If yea, then was Act. 20. 26. not the Apostle himselte set free from their bloud in concealing it from them: for, in none of his canonicall Epistles hath he discovered the same. If no, then the perpetuitie of actuell possession is no part of Gods counsel concerning the sauing or killing of soules: because the same cannot possibly be prooued from any of the Apostles authenticall writings. For, the Apostle no doubt, if he had euer intended to put downe a Canon concerning the perpetuitie of actuell possession, then had he verie fit occasion therefore, in all, or some one of his Epistles to Timothie Epistole Pauli ad Timotheum, & Titum. and Titus: where he purposely handles all ministeriall functions, and precisely puts downe all ecclesiasticall constitutions and orders concerning Church discipline. But, in no one of those his authenticall Epistles, is there any one Canon at all apparant, which may tend in shew, to any such purpose: and therefore, the perpetuitie of actuell possession, is no such part of Gods counsel, as may in any sort concerne the sauing or killing of soules. And as no one Canon: so, neither hath the Apostle himselte (in any his Canonicall writings) giuen any one counsel at all, concerning such matters. No, not euen there, where he purposely entreats of the full power of the diuinitie: and had iust occasion (if euer) to haue giuen some aduise at the least, concerning the same. Especially, there where he calleth The prince of the Eph. 2. 2. ayre, that selfesame spirit, which euen now effectually worketh in the

1. Tim. 2. 26.

the children of disobedience. Also euen there especially, where he affirmeth, *all those the disobedient ones, to be strongly ensnared, and fearfully captiuated of the diuell at his pleasure.* In these two places (you see) he purposely entreateth of the power of the diuell whatsoeuer. But, in neither of those places, the *Apostle* doth giue any one counsell at all concerning the perpetuities of *actuell possession*: therefore, the same is no part of *Gods counsell*, which may any way concerne the sauing, or killing of *soules*.

Exorcistes.

Eph. 2. 2.

2. Tim. 2. 26.

Why sir: euen in those places of *Scripture* which your selfe now reciteth, the *Apostle* saith plainly, that *the diuell worketh effectually in the disobedient sort*: and that those disobedient ones, are *ensnared and captiuated of the diuell at his pleasure.* These wordes, if they import not a counsell: yet are they a watch-word at least concerning such matters. For what imploy those words else I beseech you: but an *actuell possession*.

Orthodoxus.

Eph. 2. 1. 3.

They imploy an *actuell power* in the diuell: but no *actuell possession* at all. For else, either must all persons whatsoeuer, be *actually possessed of satan*, because, (before *regeneration*) it is the *naturall condition* of all men, yea, euen of the *Apostles* themselves, to be vnder his power: or you must necessarily conclude at the least, that onely the *unregenerate*, and reprobate people are *actually possessed of satan*, for that the *Apostle* in those places entreateth onely of such. And so (by consequence) the *young-youth at Notrub*; he was not *actually possessed* at all, because euerie man else, and euen you your owne selues do generally repute him, a *religious*, a *godly*, and a *gracious youth*.

Eph. 6. 10. 11.

12. 13. 14. 15.

16.

Moreover, euen in that selfesame *Epistle* where the *Apostle* aduiseeth the whole *Church at Ephesus* to be euerie way carefull in furnishing themselves with the compleate armour of God, for the better enabling of them against all the assaults of the diuell, and the speedier quenching of all his fierie darts, he giues them notwithstanding, no counsell at all for vsing of that their saide *spirituall armour* against any your supposed *actuell possessions*: and therefore the perpetuities of *actuell possession*, was no part of *Gods counsell*, that might any way concerne the sauing, or killing of *soules*. If yea, then the *Apostle* himselfe, he hath not so sufficiently, and so fully instructed his *Christian soldours* concerning an absolute vse of that their *spirituall armour*, as in equitie

equitie and conscience he ought; and thereupon he is *not free* *Act. 20. 26.*
from their bond. If no, then (without question) a plaine nulli-
tie of actuall possession, now in these daies of the *Gospel,* is (by the
Apostle his purposed silence therein) very apparantly eui-
 dent. Besides that, the *Apostle Peter,* stirring vp (in like sort) *1. Pet. 5. 8.*
 the scattered *Christians* vnto a continuall and watchfull regard
 against all the dangerous vagaries the lion-like rampings, and
 greedie deuourings of *satan:* he maketh no mention at all of
 any their watchings and wardings against your supposed perpe-
 tuitie of *actuall possessions.* As also our Sauour *Christ* (admoni-
 shing *Peter,* and the other *Apostles,* of *satan his inexorable de-* *Luc. 22. 31.*
fire to winow and sift them like wheate) he speaketh no one word
 of any the extraordinary power of the *diuell,* for *actuall pos-*
sessions. Whereas *Paul,* *Peter,* and our *Sauour himselve,* had
 euerie of them (in those the forenamed places) verie iust oc-
 cation to haue written thereof. Yea, and some of them also (in
 some of those places at least) woulde purposedly haue handled
 your supposed *actuall possession of diuels* to the full: if so be the
 supposed continuance thereof had beene vndoubtedly deter-
 mined in the secret counsell of *God.* But no one of them all (in
 those the forenamed places, or any where else) doe so much as
 once mention the same: and therefore the perpetuitie of *actual*
possession, is no such part of *Gods counsell* as may any waie con-
 cerne the sauing or killing of *soules.*

Exorcistes.

Though the perpetuitie of *actuall possessions* be not plainly
 expressed: yet, why may not the same be covertly implied in
 some part of the *Scriptures?*

Orthodoxus.

Because, this your supposed (*may be*) cannot certainly con-
 clude from thence, any such supposed implication at all: and I
 argue further against you thus. If the perpetuitie of *actual posses-*
ion, be, either *expreslie,* or *implicatinely* contained in the *Worde,*
 then also, the *miraculous faith* (for suppressing such *actuall pos-*
session) is either *expresly* or *implicatinely* contained in the
 word: but the latter is vndoubtedly false, and therefore also
 the first.

Exorcistes.

Why may not the *miraculous faith* be auouched perpe-
 tuall?

Q

Ortho-

Orthodoxus.

Marc. 16. 20.

Because the same was but *temporarie*, and had onely her powerfull continuance, so farre forth as seemed good to the Lord, for an *extraordinarie sealing up and confirming of the word* with miracles following. But that yle hath vndoubtedly ceased long since : and therefore also the *miraculous faith* (attending such *temporarie vse*) is vndoubtedly ceased. Howbeit, of this more at large, when wee come to handle the *meanes of subduing the extraordinarie power of the diuell*. In the meane time, I argue the matter against you thus. All true *Christian churches*, and the soundest *Diuines* in our daies, doe generallie conclude a *finall discontinuance* of the *miraculous faith*, in these daies of the *Gospell*: and therefore (by consequence) the vndoubted determination of the diuell his extraordinarie power of *actuell possession*.

Exorcistes.

Do you then, verie confidently denie *all power* to the diuell: in these daies of the *Gospell*?

Orthodoxus.

I onely impugne his supposed *extraordinarie power*, for the perpetuittie of *actuell possession*: I denie not his power of *obsession* at all.

Exorcistes.

Why? what vnderstand you, by his power of *obsession*?

Orthodoxus.

The diuell his
power of ob-
session.
What it is?

This question (I assure you) is verie fitly propounded for hauing hitherto handled at large, *the diuell his power of actuell possession*: it remaineth now, to entreate a litle of *his power of obsession*: wherein we need not to be tedious: the same being apparantly euident: and generally confessed of all men. Now therefore, by the *diuell his power of obsession*: I do heere vnderstand, some certeine predeterminate *abilitie, facultie, or inclination* of his spirituall nature, for the more powerfull enabling of his restlesse endeuours, and insatiable desires to worke our daily destruction: wherein he esioones assaunteth, circumuenteth, encloseth, inuironeth & besiegeth the seruants of God a fresh, with a purposed mind to deuoure them quite, were they not very mightilie protected by an invincible power of the Lord. And this his said power of *obsession*, consisteth especially, either in an outward assaulting and vexing: or in an inward suggesting and tempting at least.

Lycanbro-

Lycanthropus.

What meane you by an outward assaulting and vexing?

Orthodoxus.

I vnderstand thereby, all thole their *externall allurements*, *incumbrances*, *moleſtations*, and *griefes* whatſoever; wherewith the whole *nature* of man is wonderfully diſtreſſed, diſquieted, and vexed. Partly by worldly auctoritie, examples, promiſes, compulſions, profites, pleaſures, and ſo forth: and partlie by fleſhly affectiones, inclinationes, diſpoſitions, delights, attempts, and carnall practiſes whatſoever they be.

Philologus.

And what meane you by inward ſuggeſtings and temptings?

Orthodoxus.

I vnderſtand thereby, all thole the *internall allurements* of *satan* whatſoever, wherewith he endeoureth to drawe mens *minde*s from their dutifull obedience to God: by *darting* or *thrufing* into them, all *treacherous* and *diueliſh* deuices, yea, and by *kindling* within them, all *ungodly* motions, affectiones, luſtes, and deſires. Nowe, for the ſpeedie effecting hereof, the *diuels* they become lying ſpirits in the mouthes of falſe Prophets: they worke lying woonders, in all deceauenablenes of vnrightheouſnes: they buffet mens minds with fearefull temptation: they endeouour to fiſe and winow their ſoules, as men winow wheate; they make men vncleane, and replenish their hartes with filthie pollutions, that thereby they might draw them into open diſſimulation with the holy Ghoſt: they vexe and torment men within and without: yea, & (which more is) they ſo dangerously incumber mens iudgements, through the Law of their members, rebelling againſt the Law of their mindes, as ſooner they enforce them to diſtruſt their happie deliuerance, yea, and to deſire their preſent diſſolution, to be preſently with Chriſt himſelfe. Loe, thus much in effect: for the *diuel* his power of obſeſſion.

Lycanthropus.

This ſir (I aſſure yon) is a woonderfull power: and ſuch as ſhould ſoorthwith awaken our hartes to a continuall watchfulnes. But, tell vs further I pray you, by what meanes the *diuel* eſpecially effecteth theſe matters?

Orthodoxus.

Although the *diuel* hath vndoubtedly innumerable meanes to accompliſh his villanies: yet ſurely, the moſt principall, for

hearing: or, otherwaies, by practizing all poſſible reſiſtance a-
gainſt the powerfull preaching, and preachers themſelues. Howbe-
it, this his reſiſtance againſt the power of the word, and preachers
thereof: is not alwaies effected after one and the ſelfeſame
manner. For, ſometimes he uſeth an inward: and ſometimes
an outward reſiſtance.

By inward reſiſtance, he labourerth chiefly, either to make
the holy word it ſelfe, unſit for mens mindes: and this, ſometimes
by ſtealing the word from out of their harts: ſometimes by cor-
rupting the puritie of the word it ſelfe, through a confuſed mix-
ture of his cockell and darnell: ſometimes, by peruerſing the true
purpose and ſenſe of the Scripture it ſelfe: and ſometimes alſo,
by calling in queſtion the certaintie and truth of the word. Or if
(notwithſtanding theſe the aforeſaid meanes) he cannot poſſi-
bly make the holy word unſit for mens mindes: then he taketh a
quite contrarie courſe, and endeuoureth to make mens mindes
(at leaſt) unſit for the word. And this, partly, by entring effect-
ually into their harts, and ſo, filling them full of all iniquitie: partly
by circumuening their harts ſo violently, as no preaching at all,
may poſſibly penetrate, or pearce thorough the ſame: partly,
by prophaning their harts with the filthie pollutions of profits
and pleasures: and partly alſo, by inſnaring and captiuating their
harts ſo powerfully, as they may not poſſibly be brought to ac-
knowledge the truth. And this in effect, for his inward reſiſtance.
His outward reſiſtance againſt the power of the word, and preachers
thereof: is partly by faire meanes, and partly by foule meanes.

By faire meanes firſt. And this eſpecially, by making ſome out-
ward faire ſhow, concerning the holy religion profeſſed: or o-
therwaies, by fawning vpon the profeſſors themſelues, with an ho-
ly pretence of wiſhing their good.

By foule meanes alſo, he withſtands the power of the word,
and preachers thereof. And this eſpecially, either by liſing and
winnowing the profeſſours thereof, as was ſhewed before: or, by
entangling and intrapping them by ſome manner of meanes: or
by a Iudas-like, and treacherous betraying of their perſons & ſtates:
or, by procuring fiery trials, perſecutions, and troubles againſt them:
or, by committing the profeſſours themſelues vnto priſon: or laſt-
ly, by an outrageous tortoring, racking, tormenting and killing of
their bodies outright. Lo, theſe (in effect) are the moſt prin-
cipall meanes, whereby Satan effecteth his power of obſeſſion:

without any *actuell possession* at all.

Exorcistes.

Good sir? I beseech you beware what you doe. And so much the rather, because, this *your absolute deniall of actuell possessions*; will open a wide doore vnto *Atheisme*, and loosen the *reines* of our vnruely *affections*, to an *irreligious*, licentious, and dissolute carriage. For, let men but once heare they are free from all *bodily danger of diuels*: and what will they not forthwith aduenture.

Orthodoxus.

Nay rather, this *your obstinate auouching of actuell possession*, is the verie high way vnto *Atheisme*, to an *irreligious* behauiour, and all *carnall securitie*. For, by making men verie idly to gaze (as they do) at an *imagined actuell possession of diuels*, when no such matter (in deed and in truth) may soundly be prooued: what doe you else (in effect) but lull the whole world fast a sleepe in the *cradell of carnall securitie*? Yea, and (which more is) by this *meanes* you make men forgetfull and careless of *Satan his pernicious power of obsession*: wherein lieth covertly enfolded, a very *pestilent payson*, and most deadly confection for *bodie and soule*. Neither may you more fitly pleasure the *diuell*, nor more fully make him beholding vnto you in any thing else: then, in vpholding for him (as you do) a *false imagined actuell possession*. For, by this *meanes*, the *mysterie of iniquitie*, doth more freely and more forcible worke in the *minde of men*: and the *diuell* may more easily *seduce their soules* at vnwares: by vsing at his pleasure, the *power which he hath*, while the whole worlde (at their pleasure) so improuidently, and so carelessly stand musing vpon an *imagined power which he hath not indeed*. And, herein the subtil dealing of *Satan*, is nothing inferiour to the craftie *bird-catcher*: who (while the filie poore *birdes* sit prying at, and playing with the *whirligig*, or *staling* before them) doth cunningly clap them (vp at vnwares) in his *net*, and *nippes* them all dead in the *head*. Howbeit, that which is spoken may fully suffice, (I perceiue) for a *caueat* herein: you your selfe being thus driuen (as you are) into a maruelous maze concerning the *matters in question*. For these your *idle vagaries*, and often startings aside from the purpose propounded: do import a woonderfull *defect in your skill*, or *implye* a maruelous *distrust in your cause* at the least.

Exor.

Exorcistes.

Nothing leſſe I aſſure you. For, I am reſolute (as before) in the *actuell poſſeſſion of diuels*: which may yet more effectually be prooued thus. I draue out the *diuell* from the *yoongman at Maghmitton*: and therefore the *yoongman* (no doubt) was *actually poſſeſſed* before.

Orthodoxus.

And I diſprooue it effectually thus. The *yoongman at Maghmitton* was neuer *actually poſſeſſed of ſatan*: and therefore, you did not, nor could not poſſibly driue forth the *diuell* from him. For, how is it poſſible you ſhould *diſpoſſeſſe the diuell*, of that *partie*, whom (indeed & in truth) he neuer *poſſeſſed*? Howbeit, this *queſtion* falſ forth verie ſicly for another *diſcourſe*: wherein ſhall be purpoſely put downe, the verie *true meanes* for *ſubduing the power of diuels*. Notwithſtanding, the time now is farre ſpent, and our *Supper* doth ſtay on our coming: therefore, Let vs goe and reſreſh our ſelues with ſuch repaſt as God ſends: and afterwards, conferre of the *point* for an hower or twaine if you pleaſe. Otherwaies, I muſt put ouer the perfecting of our preſent diſcourſe, till ſome other appointed ſeaſon: becauſe the next day (if God will) I muſt ſequeſter my ſelfe to ſome other more *private meditations*, for the *Saboth daies* exerciſe.

Lycanthropus.

And we alſo our ſelues muſt returne homewards to morrow vpon vrgent occaſion. Howbeit, we are all verie loth to leaue the matter ſo raw as it is: and therefore, if it pleaſe *Exorcistes* and the reſt of the companie, we will, rather looſe an hower ſleepe or two, then goe home vnreſolved herein.

Exorcistes.

I am (for mine owne part) verie willing thereto; and ſo much I dare ſay for the reſt.

Orthodoxus.

Let vs then ariſe, and depart.

The end of the ſeuenth Dialogue.



The eight Dialogue.

THE ARGUMENT.

Of the vndoubted true force, for the timely subduing of this the forenamed power of the Diuell. Whether anie created meanes may therein preuaile? yea, and whether praier and fasting, haue in themselves, any power, to effect such a worke?

The speakers names.

{ PHILOGVS.	{ PHYSIOLOGVS.
{ LYCANTHROPVS.	{ ORTHODOXVS.
{ PNEVMATOMACHVS.	{ EXORCISTES.

Orthodoxus.

THe Lord hauing in great mercie enabled our bodies a fresh, by his good blethings bestowed vpon vs: it shal not be good to trifle the time, but forthwith go an end in our conference. Come on therefore *Exorcistes*, repeate, and prosecute, your lately propounded arguments.

Exorcistes.

This then it is. I draue forth a diuell, from the yoongman at *Mahgniston*: therefore the yoongman he was actually possessed before. Else how could I possiblie haue driven forth the diuell: if he had in the yoongman no possession at all?

Orthodoxus.

I answer you thus as before. The yoongman at *Mahgniston* he was not actually possessed of satan: therefore, you could not possiblie drive a diuell from him. For, how is it possiblie you should actually dispossesse the diuel of that man: in whom he was neuer actually possessed? And thus still, you may plainly perceiue your preposterous happe, in disputing this point. For (notwithstanding any thing hitherto heard) you are yet as farre from the probable dispatch of your pretended actual possession, as you were at the first: and wil be I warrant you, so long as you insist (as you do) vpon the propounded question it selfe. This is nothing else, but to proue the same by the same: the which in all ages hath bin accounted, a reason, without any reason at al. Howbeit,

*It. mer idem.
Est ratio, nulla
ratione confis-
sena.*

beit, because you are now fledde (as it seemes) to your vttermost refuge; I meane, to the succourlesse shelter of that your *weather beaten action* pretēded to be done at *Mahgniton*: I do verily perswade my selfe, that (if once you be daunted therein) you will shortly giue ouer the skirmish.

Exorcistes.

Yea sir. When I see you haue prooued my *action at Mahgniton*, no *action* at all concerning the *actuall dispossessing of diuels*: I will then lay my hand on my *mouth*, without any further replie to any thing spoken. But, this I suppose, must not be performed in hast.

Orthodoxus.

Well, then we will take so much more leisure in performing the same. And therefore hauing hitherto, very fully discovered that tyrannicall *dominion of diuels*, which might anie way concerne their power of *possession*, or their power of *obsession*: we will now proceed next, to an orderly examination of that *superiour inuisible working power*, whereby the aforesaid *actuall possession of diuels* is vndoubtedly conquered, subdued, squashed, and euen vterly annihilated, in comparison of any the precedent poysens thereof. Yea, and so much the rather, we entend verie carefully to follow this our entended *course*: because in an only Imagination thereof, there doth lie (it should seeme) the verie *fortresse* it selfe, of all those *fantasticall and idle conceits*, which concerne your supposed *dispossessing of Satan*. And therefore, hauing once (by a coniectionable discovery of the infallible truth) made knowne to your conscience, that, your pretēded *action* which was wrought at *Mahgniton*, cannot possibly challenge the approoued priuiledge of any *exordinarie power from the Lord*, for the *actuall dispossessing of diuels*. I hope we may confidently conclude from the consideration thereof, an apparant *nullitie* of all *actuall possessions* in these daies of the *Gospel*.

Lycanthropus.

That is vndoubtedly true: and therefore, I pray you proceede.

Orthodoxus.

With verie good will. First therefore, this said *tyrannicall dominion of diuels* (respecting especially, their *temporarie power for actuall possession*) the same euer was, and is effectually subdu-

subdued by an onely *extraordinarie, a supernaturall, and supereminent power of the omnipotent, eternall God.* Which selfesame *supernaturall power*, the Egyptian *sorcerers* were forcibly constrained to acknowledge for some *etsbang-elohim*: that is, some *Diuine operation or vertue extraordinarily proceeding from the Almighty Iehonah himselfe.* And, becaule the *holy spirit of God*, is that onely *essentiall vertue of the father, and the sonne together*: therefore, that selfesame speech of the *sorcerers* concerning this *power*, it is by our *Sauour Christ*, euen purposely interpreted *Pneuma, kai dactylos theou*: that is, the *spirit and finger of God.* Because, that selfesame *holy spirit* (being an *essentiall power, equally proceeding from the Father, and Sonne together*) doth (as it were by a *finger, or hand*) verie powerfully distribute some certaine *extraordinarie gifts, and graces* to some certaine *peculiar persons*: peculiarly appointed of God, for the *actuall dispossessing of diuels.* And, this said *supereminent power of the Lord*, is twofold: namely, either *immediate or mediate.*

Exorcistes.

What meane you by the *immediate power of God?*

Orthodoxus.

I vnderstand thereby, that selfesame *diuine, supernaturall, and supereminent authority of Iesus Christ the stronger.* Who, of him selfe alone, and without any one *instrument or meanes* attending vpon him, is that vndoubted *el-gibbor*, that inuincible *preuailing power*, which doth (by the *commaunding force of his spiritual scepter*) very valiantly vanquish, ouercome, and subdue the *actuall power of satan the strong armed man*: notwithstanding he maintained before, a *peaceable possession* ouer the world.

Philologus.

And, what meane you by the *mediate power of God?*

Orthodoxus.

I vnderstand thereby, a *secondary, or subordinate power of the almighty Iehonah: executed by some certaine speciall persons, peculiarly appointed by the Lord him selfe, to that speciall purpose.* Who ministerially, and, in the onely name, *mediation, and vertue of Iesus Christ*: doe valiantly conquer, and *actually ouercome the actuall power of satans possession.* For, very certeine it is, that the *sonne of God*, he powerfully expelleth *diuels* by his owne *immediate power*: whereas all other besides, they do it *ministerially,*

וְיָחִיד
וְיָחִיד

Exod. 8. 17.

Augustinus

Cyrillus.

Didimus Alex-

andr. lib. de

spirit. sanct.

Hugo Etheria-

nus de proces-

sione spiritus

sancti.

πνεῦμα καὶ

δακτύλος

Θεοῦ.

Math. 12. 28.

Luc. 11. 20.

Math. 10. 7. 8.

Marc. 6. 7. &

16. 20.

Luc. 9. 1.

& 10. 9.

Marc. 9. 38.

Act. 16. 18.

וְיָחִיד

Isa 9. 7.

Math. 12. 29.

Marc. 3. 27.

Luc. 11. 21. 22.

1. Ioh. 3. 8.

Act. 16. 18.

Hieronimus.

Christus pote-

statine fuga-

bat Demo-

nes: Apostoli

nomine eius.

ally, in, and by the *vertue & power of Christ his name*. Howbeit, we haue yet to consider further, that, this same *mediate power of the Lord*, is also twofold : namely, *Apostolicall*, and *Ecclesiasticall*.

Exorcistes.

What meane you by the *Apostolicall mediate power*?

Orthodoxus.

I vnderstand thereby, that *peculier prerogative, or that extraordinary spirituall prebeminence, operation, and vertue, wherewith the onely wise God, more especially inuested his chosen Apostles* themselves, concerning some extraordinary power for the powerfull expelling of diuels. And all this, for the more authenticall confirmation of the newly published Gospel, throughout those newly established churchess, wheresoeuer they came.

Lycanthropus.

And, what meane you by the *ecclesiasticall mediate power*?

Orthodoxus.

I vnderstand thereby, some extraordinary peculiar priuiledge, or speciall grace very extraordinarily bestowed vpon the newly established churches, ouer spirits and diuels. And this especially, for a further more admirable approbation of the newly established Gospel : so admirably planted among them before, by the extraordinary preachers thereof. Wherein, we haue to consider further : that, this selfesame ecclesiasticall mediate power, is here, to be considered in a double respect. Namely, in respect, either of the churches primitive : or of the churches successine.

Philologus.

How first, in consideration of the churches primitive?

Orthodoxus.

The ecclesiasticall mediate power (respecting more especially the churches primitive) was an extraordinary ability, faculty, vertue, or force, very apparantly euident in the 70. disciples, and some other besides. They hauing euery of them, an extraordinary power from the Lord, to subdue the actuall possession of diuels : during especially that primary age immediately succeeding the Apostles of Christ. And this also, for the more admirable watering of that selfesame Gospel of saluation : so admirably planted before, by Christ himselfe and his chosen Apostles.

Lycan-

And, how next in consideration of the churches successine?

Orthodoxus.

The ecclesiasticall mediate power more especially respecting the churches successine, was some certeine imagined faculty, ability, or force, in some certeine peculier persons: for the timely expelling of spirits and diuels from out of newly borne infants, before their admission to baptisme. Hauing also (for that speciall purpose) their Exorcists and Exorcismes peculierly appointed thereto. Which said order, or rather disorder of Exorcizing (in as much as it wants the warrant of the word, and for that also it foisteth very odly into the church, such new found offices, and officers as neuer were planted by Christ:) it was neuer yet iustificable in the court of conscience, and we woonder not at all, though the same (being no plant of the almighty his planting,) be now plucked up quite by the rootes. Loc, these be those seuerall sorts of Exorcizings which were euer yet practized in the true church of Christ: since the very first time the Gospel began to be preached among them. And, these Exorcizings also, by some others of speciall account, are distinguished, or intituled thus; namely, they are, either archicall, apostolicall, ecclesiasticall, or infanticall. Howbeit, (respecting perspicuity or plainesse, and, for that especially they come all to one and the selfesame period) we do rather, the more purposely retaine our own order, rehearsed before.

Arctij problem.

Loc: 67. fol. 210

αρχική,

Αποστολική,

Εκκλησιαστική

παιδική.

Exorcistes.

But, tel me I pray you, were there no other sorts of Exorcizings at any time practized, but these fower which your selfe haue expressed?

Orthodoxus.

Yes, there hath euer beene, and will be to the end of the world a certeine conterfeite, or fained faculty pretended by some: for expelling the possession and power of the diuel: and the same also vndoubtedly proceeding from a preposterous emulation, or rather, from an apish imitation of that selfesame extraordinary power apparantly euident in the Apostolicall or primitive church. For in all ages of the world, some certeine od persons, are wonderfully affected, with either glory or gaine at the least. These men therefore perceiuing how easie a matter it was, and

αποστασία.

2. Cor. 11. 13. 15

and how glorious a thing with the faithfull, for any to *haue power ouer diuels*: they esloones attempted, or at least, they pretended the selfesame power in themselues. Yea, and which more is, euen *satan alio* (for the better *enthronizing of himselfe in the seate of God*, as also, for a more easie establishing of all his dangerous errors) he in like manner attempted an *apish imitation* of this the *admirable power of the Lord*, for the expelling of *diuels*. And this his pestilent purpose, he might so much the more easily effect: by how much he plainly perceiued that, the *miraculous faith* did not necessarily require such special persons only as were *upright with God, and righteous before men*. Perceiuing therefore that the very *hipocrites* also and *reprobate wretches* (men fit for his purpose) might fully participate with that selfesame *special power* for the admirable expelling of *spirits and diuels* as well as the other: *Satan himselfe*, he also vndertooke that selfesame enterprise, and began by himselfe and his instruments, to practise the like. And, this said counterfeit or *fained facultie for expelling the power of spirits and diuels*; is also foretold. Namely, *Satanicall, Ethnicall, Iudaicall and Papisticall*.

Lycanthropus.

What meane you by the *Satanicall facultie*?

Orthodoxus.

That selfesame *Thraasonicall brag*, or that *Spanish-like Brando*, wherwith the *diuel aduired our Sauiour Christ*: as though by his great wordes he could skar, or by his *Exorcizing power* he would binde our Sauiour himselfe, beyond the *utmost borders of Egypt*, saying, *I adiure, or coniure thee (thou Christ) that thou torment me nothing at all*. Howbeit, his successe in that proude enterprise, was not vnlike to the proude *Spaniards successe* in eightie eight: for (notwithstanding any their *magicall skill, or Theristes-like vaunts*) they were both constraigned to get home by *weeping crosse*, with confusion and shame to themselves.

Pneumatomachus.

And what meane you by the *Ethnicall facultie*?

Orthodoxus.

That *Satanicall pretended power which Satan did seeme to practise by heathenish persons, as by his organicall instruments for that speciall purpose*: howbeit, such as were *strangers and forreiners from the*

the Church of Christ. These men notwithstanding, by *christals*, by *rings*, by *stones*, by *heerbs*, and such other like fooleries; they would seeme to doe something in shew at the least.

Philologus.

And what meane you by the *Iudaicall facultie*?

Orthodoxus.

That selfesame *Satanicall violence*, which the *diuells* also, by those his *pharisaicall organons* endeouored to *establishe* and to *communicate* from hand to hand, vnto all the *posterity following*. And these *Iudaicall adiurations*, they were so much the more dangerous, by how much the *patrones* and *professors* thereof, did (*in outward appearance at least*) more neerely approach to *the Church of God*. And, for that also, by an execrable and blasphemous prophaning of that sacred and *unexpresable name of the Lord tetragrammaton*: they verie pestilently pretended the *powerfull establishment of their pestilent practises*. Yea, and which more is, so soone as the holy name of our Sauour Christ began to be *admirably and powerfully published abroad*: they estoones also, abused that *glorious name*, in euery of their said *exorcismes*, *adiurations*, or *coniuring attempts*. Imagining the honorable name of *Iesus*, to be much more powerfull for that speciall purpose: then the name *tetragrammaton* was euer before. And hereof it came also to passe, that *the seuen sonnes of Sceua the Iewe* (being stirred vp with a like counterfeite zeale) *did thereby undertake to adiuire the diuells* to their cost.

Exorcistes.

*Cyprian, in
serm. de bapt.*

Not so: for *Cyprian* very flatly affirmeth, that the *diuells* gaue place to their said *coniurations*.

Orthodoxus.

Act. 19. 16.

Marc. 9. 38.

Luc. 9. 49.

Math. 7. 22.

No such matter at all appeeres in the *text*. Nay, it telleth vs rather, that, *the euill spirits ranne violently vpon those Coniurours, ouercame them, and prenailed against them: insomuch as the Coniurours fledde forth of that house, all naked and wounded*. Nowe, these kindes of *Exorcismes* were very ordinarie among manie in those daies, which were not of *the Colledge of Christ*: yea, and some of them also but *reprobates*. Which declareth plainly vnto vs, that, *the gift of myracles was then indifferently bestowed vpon good and bad: so farre off was it, that any holines of that instrument effected the worke*.

Lycan-

Lycanthropus.

And, what meane you by the papisticall facultie?

Orthodoxus.

That selfesame *presupposed Satanicall power* which was compounded, partly of *Gentilisme*, and partly also of *Iudaisme*, as a verie *mingle-mangle*, or *hotchpotch* of all the *Magicall force-ries of satan*: consolidate fully in one *filthie confection*, to the more dangerous deceiuing of *vnstable and ignorant persons*. For first, they had their *lygatures*, their *berbes*, their *consecrated veruain*, their *rootes*, their *holie water*, their *salt*, and such other *odde reliques*, after the manner of the *Ethnickes*: and obserued in euerie of their *adiurations*, the *heathenish Exorcismes*, their *consecrated christals*, their *sacred rites*, their *magicall ceremonies*, and *coniuring charmes*. Then next, from the *Iewes* they had also the *sacred names of their God*, *tetra-grammaton*, of *Angels*, of *Patriarkes*, of *Christ*, of the *Apostles* and *holie Martyrs of God*: that the *diuell*, (by such *glorious appearances*) might the more grossly delude and bewitch with *strong illusions*, the *minde of the Infidels*. Loe, these in effect are those *other sort of Exorcismes or Coniurations* which were couertly brought in by the *cunning of satan*: at any time since the *Apostolike or Primatiue age*. Now then, do tell me *Exorcistes* (I pray you) among whether of these *sortes of adiurations* you do range or consort, that your supposed *dispossessing of satan from the yoong man at Mahg-nilton*? 2. Thes. 2. 11, 12

Exorcistes.

Not among any of those *fewer last rehearsed*: for they are but *Satanicall and diuelish*, by whomsoever effected.

Orthodoxus.

Neither may you presume to consort the same, among any of those *other declared before*: for, they were all *supernaturall*, by whomsoever effected, and continued onely in that *primatiue age*, as hath beene, and shall be apparantly prooued. Yea, See *M. Dorels* and you your owne selfe haue elsewhere confessed, that the *briefe Narration* of *miraculous curing of feauers, palsies, leprosies, diseases*, and that *drining out of diuels by Christ and his owne Apostles* gaue credit to the *glorious Gospell*. Which said *Gospell of Christ*, (being already so fullie confirmed by the *Apostles preaching*, and their *miracles folowing*) must now be entertained by *faith*, without any Marc. 16. 20.

Math. 12. 28.
and 16. 1.
Marc. 8. 11.
Luc. 12. 54.

any such *beathenish expectation*, or curious requiring of *woonders*, as the *euill and adulterous nations* do daily demand.

Exorcistes.

Howsoeuer you catch holde of any my *scattered sentences*, verie certeine I am, and five hundred are able to witnes: that, I draue foorth a *diuell* from the *yoongman* there.

Orthodoxus.

You are certeine, and five hundred are able to witnes, that you bore them in hand you wrought such a feate. But, how is your selfe, or any one of those five hundred able to auouch on *their oathes*, that (indeed and in truth) you draue foorth a *diuell*: sith *diuels* are such *inuisible*, and *impalpable spirits*, as cannot possiblie be discerned by any *sensible* meanes.

Exorcistes.

See M. Dorels
Apologie, fol. 10
Marc. 1. 26.
and 9. 26.

I doe freely confesse there can be no *sensible appearances* of any their *essentiall departures from men*: because *spirites* and *diuels*, they are onely of a *spirituall, inuisible, and impalpable being*. Howbeit, that the *yoongman* at *Mahgnitton* was vndoubtedly *dispossessed of satan*, the *signes* thereof doe confirme, which are, *crying aloud, rending sore, and leauing as dead*: these *signes* were seene and heard at the instant of his deliuerance. And therefore, from thence I doe reason thus. Where there was *crying aloud, rending sore, and leauing as dead*, there were the vndoubted *true signes*, of the *dispossessing of satan*. But in the *yoongman* at *Mahgnitton* there was *crying aloud, rending sore, and a leauing as dead*: therefore, there were in the *yoongman* at *Mahgnitton*, the vndoubted *true signes* of the *dispossessing of satan*.

Orthodoxus.

Marc. 1. 26.
and 9. 26.

I answere you thus. Where there is *crying aloud, rending sore, & a leauing as dead*, there are the vndoubted *true signes* of the *dispossessing of satan*. But in *mania, in phrenesies, in the mother, in conuulsions, in Catalepsies, in Epilepsies, and Lunacies*, there is *crying aloud, rending sore, & a leauing as dead*: therfore in euery of the *aforesaid diseases*, there are the vndoubted *true signes* of the *dispossessing of satan*. So the, by this (you see) it is very apparant, & you must likewise cōclude, that so many as are *sicke* of the *aforesaid diseases*, they are *actually also possessed of Satān*, because in euerie of them also, those your supposed *infallible signes of dispossession* are verie apparant: or else you must be enforced

forced to confesse, that crying aloud, rending sore, and leaning as dead, they are no such vndoubted true signes of the dispossessing of *satan*, as you would beare vs in hand they be.

Exorcistes.

Why man, they are the vndoubted true signes, put downe by the blessed *Euangelistes*: to declare the like dispossession performed else where by our *Sauio*ur himselfe. For, so soone as *Christ* had but said to the diuell, thou dumbe and deafe spirit, I charge thee come out of the childe, then, forthwith the spirit hee cried, and rent the childe sore, and came out of him, and the childe was as one being dead, insomuch as many said he is surely dead. See now I beseech you, whether these be vndoubted true signes of the dispossessing of *Satan*? Marc. 9. 26.

Orthodoxus.

Well, goe to. If we must in any case account them the vndoubted true signes of the dispossessing of *satan*: then, do tell me (I pray you) whether we must take them for the precedent, or the subsequent signes of such dispossessions? I meane, whether we must account them, such vndoubted true signes, as doe onelie preceed, and go before the action it selfe: or such rather as do necessarily succcede and folow the same?

Exorcistes.

Euen for such vndoubted true signes as doe necessarily succceed the dispossession it selfe: otherwaies how could they be certaine signes of a certaine deliuerance, the deliuerance it selfe not fully effected? And so, the *Euangelist Marke* he puts them downe as the subsequent signes of that selfesame action. Marc. 9. 25. 26.

Orthodoxus.

But yet, the *Euangelist Luke*, he telleth vs plainely, that, while the childe was comming to *Christ*, and, or euer that *Christ* began to adiure or command the diuell to depart, the diuell he rent and tore the childe. Thereby declaring vnto vs, that, those cryings aloude, those rendings and tearings, and that leaning as dead: are rather the vndoubted true signes of *Satan* his actuell possession, then of any his dispossession at all. So then, howsoeuer the *Euangelist Marke* doth put downe those matters partly preceeding, and partly succceeding the action it selfe: Verie certaine I am, it was neuer his purpose to haue them esteemed as vndoubted true signes of euerie the dispossessions of *Satan* whatsoeuer: but rather, to be taken as the infallible ef-

Math. 8. 32.

Marc. 5. 13.

Luc. 8. 33.

and 10. 17.

Acts. 16. 18.

Marc. 9. 38.

fects of that selfesame *speciall action*, which Christ (at that present) performed. Otherwise, if these *cryings*, these *rendings*, and this *leaving as dead*, must necessarily confirme vnto vs the certaintie of euerie *dispossession of Satan* in whomsoever: then, how should we be assuredly perswaded concerning the certaine truth of all other the *dispossessions of Satan*, in whom, those the aforelaid *signes* are not found? Namely, of those whom Christ performed in the *Gergesenes*, of those which the *senentie disciples* effected, and of that which *Paul* accomplished in the *Pythionist*, with sundrie other besides: for, in no one of those the *dispossessions of Satan*, are any of those your vndoubted *true signes* reported, and yet we doubt not at all of their certaine deliuerances. The *premisses* therefore considered, we may verie fitly retort your reason vpon you thus. In those *adiurations* whatsoeuer, where there was *no crying aloude*, *no rending sore*, *nor no leaving as dead*, there were no vndoubted *true signes of any dispossession of Satan*. But in all the *adiurations* which concerne the aforelaid *examples*, there was *no crying aloude*, *no rending sore*, *nor no leaving as dead*: therefore in all the *adiurations* which concerne the aforelaid *examples*, there were no vndoubted *true signes of the dispossession of Satan*. Thus then it is very apparant you see, by all the *premisses*, that (vnlesse you will purposely fall into palpable absurdities) you may at no hand auouch, that those *cryings*, those *rendings* and *tearings*, and that *leaving for dead*, are the vndoubted *true signes of the dispossession of Satan*. No, you must rather perswade your selfe, they were purposely reported for *speciall and proper effects* of that *speciall and proper action of Christ*: and, not considerately put downe for perpetuall, and vndoubted *true signes of all the actuall dispossession of spirits and diuels* in whomsoever. Notwithstanding, be it supposed (which will neuer be prooued) that, your selfe did vndoubtedly driue forth a *diuel* from the *yoong man at Mahg-nitton*, and that, some *cryings aloude*, some *rendings sore*, and some *leaving as dead*, were then also the *speciall effects* of that your supposed *speciall action*: doe here tell vs I pray you, after what *speciall manner* you effected the *action*? Whether onely by *meanes*: or by a *miraculous manner*?

Exorcistes.

Psellus, in lib.
de demonibus.

Surely, euen onely by *meanes*: and not by any *miraculous manner* of working at all.

Physio-

Physiologus.

Good Maister *Orthodoxus*, let me *argue* this matter a little. Come on *Exorcistes*, doe you hold in good earnest, that *diuels* may bee driuen foorth from men : and that onelie by *meanes*?

Exorcistes.

I am very confident therein I assure you.

Physiologus.

Make your mind plaine, before we proceede. And tel me (I pray you) whether *spirits* and *diuels* (by very *natural*, or *corporall meanes*) may be truly *dispossessed*, and driuen from men?

Exorcistes.

Yea, euen by very *natural*, or *corporall meanes*.

Physiologus.

Why man, *spirits* and *diuels*, they are meere *spirituall creatures*. But, such is the proper condition of *spirituall creatures*, that, all *corporall matters* whatsoeuer, they come short thereunto by many degrees: and therefore, we may boldly conclude, that those *corporall* or *sensible things*, can work nothing *efficiently* in *spirits* and *diuels*; can offer *no violence* at all vnto them; nor possibly *expell them* from any their *actuell possessions*.

Exorcistes.

Yes sir, I am able to *demonstrate* this matter, by an *argument of comparison*, thus. There is one, and the selfesame condition of *spirits*, and of *living mens soules*: for they are both of them *spirituall essences*. But, euen by a meere *corporall*, or *sensible meanes*, may some violence be offered to *living mens soules*, yea, they may thereby, *eftsoones* be *separated* quite from their *bodies*: and therefore, euen to *spirits* also (by *meanes* of some *corporall* or *sensible matter*) there may *eftsoones*, some *violence* be offered, and they also may be *expelled* quite, from their *actuell possessions* in man.

Physiologus.

Your *argument of comparison*, it consisteth not of *such pares* as are equally alike in euerie respect; no, it halteth downe right in that selfesame point, wherupon it is more especially grounded: and therefore, it enforceth no *necessarie conclusion* vpon vs at all. For, the *condition* of *spirits*, and of *living mens soules*

(howsoever alike in *spirituall essence*) it is utterly unlike, respecting the *bodies* whereupon they both worke. *Soules*, they are properly conioyned to their *owne proper bodies*, as the verie *first essential forme thereof appointed by God*: howbeit, *spirits* (not by any *proprietie*, but by *usurpation* rather) they are onely *actually there*, as the *afflictors*, or *tormentors permitted by God*. So then (for those *former respects*) the *soules of lining men*, doe necessarily require in those their *owne bodies*, some such certaine *dispositions and qualities*, as the *diuels* themselves (they being *no true essentiall formes of those bodies*) require not at all. And therefore, *spirits* or *diuels*, they may *actually afflict* and torment those *selfesame bodies of men*, how vnfitly soever they finde them: whereas the *soules of men* (vnlesse those their said *bodies* be aptly proportioned and fitted thereto) they cannot *informe them at all*.

Exorcistes.

Sir, howsoever you enforce a *disparison* betweene *spirites* and *soules*, concerning especially *their dealings with bodies*, and thereby would frustrate the force of my *argument*: verie certeine I am, that *spirits* or *diuels*, they may be driuen forth from *mens bodies*, and that onely by *meanes*.

Physiologus.

But, by what *meanes* I beseech you? whether, by an *uncreated*: or by a *created meanes*.

Exorcistes.

Not by any *uncreated meanes* at all. For how can I possible *practise* that thing which is either *uncreated*: or *not existing in nature*?

Physiologus.

Then you do flatly conclude that *spirites* or *diuels* they may *actually be dispossessed*, euen by a *created*, or meere *naturall meanes*.

Exorcistes.

Yea, so much I flatly conclude,

Physiologus.

*Medi creati,
ad actiones su-
pernaturales,
effectus, se non
extendunt.*

This then I must tell you for certeine, that you doe very fondly conclude you wotte not what. For, this is vndoubtedly true, that, *no created or naturall meanes whatsoeuer: may efficiently extend themselves to any such supernaturall actions, as do anie way concerne the dispossessing of diuels*. Because, all such *supernaturall actions*, they proceed not at all from any *power of nature*:

but

but from the onely power of obedience. By the onely efficacie of which obedientiall power, euen any thing, of euerie thing may easilie be effected: although yet, in an onely respect of the mightie Iehouah himselfe, the sole and onely efficient thereof. For, albeit the Saints of the Lord, namely Moses, and manie others are saide to effect supernaturall actions: yet, therein wee must rightly vnderstand, that onely the Lord alone, he workes that by his Saints, which he workes by himselfe. And therefore in saying as you do, that spirits or diuels they may be dispossessed from men, by any created, or naturall meanes: you do therein, very ignorantly auouch, you wot not well what.

Exorcistes.

Yes sir, I wot well what I say: and, am able to demonstrate the truth thereof, by many examples.

Physiologus.

Let vs heare your examples, which make for this matter.

Exorcistes.

With verie good will. First therefore Iosephus verie plainly reporteth, that when Titus and Vespasian besieged Ierusalem: there was an Exorciste, that time in the hoste, who (by a certeine stone in a ring) deliuered many that were possessed of Satan. Moreover, Eleazar the Hebrew, (as the said Iosephus recordeth) he vsed certeine Exorcismes which were inuented and made by Salomon, for the expelling of spirits and diuels: namely, ringes, rootes, berbes, and such other like sensible matters. But, the stone in the ringe, those rootes, and those herbes, they were onely created, and meere naturall meanes: therefore some onely created, and meere naturall meanes, it hath, and may haue in it selfe, an actuall power, for the dispossessing of spirits and diuels.

Physiologus.

Why doe you not also alleage that which the said Iosephus and Elianus also reporteth concerning the herbe Cynospastus, being otherwaies called Aglaphotis, which hath (they say) a certeine speciall operation for the powerfull expelling of spirits and diuels: for thereby also you might haue borne vs in hand, that herbes in times past, haue beene workers of miracles.

Exorcistes.

Well sir, howsoeuer you would scoffe out the matter: doe answere Iosephus.

Iosephus de Bello Iudaico
et non trop veritable

Wierus, de præ-
figijs demon.
lib. 4.

Salomon repute Exorciste

Instrumenta
creata, ad acti-
ones supernatu-
rales, non pos-
sunt se effective
extendere.

2. King. 4. 33.

I will. *Iosephus*, he hath heretofore so often beene tainted in matters of more waightie importance, as we haue the lesse cause to credit his pen in these his senseles reports. Besides that let this which he writes concerning these *tryfling toyes*, be esteemed for certeine *truthes*, I meane, that some such *dispossessiones* were effected in some *outward appearance*: yet *Wierus*, he flatly affirmes, that *Iosephus the Iewe*, *Vespasian the Ethnick*, and *Eleazar also the Hebrew*: were euerie of them woonderfully bewitched with the iuggling sleights of the *diuell*. Who for the present, did purposely pretend the giuing of place to an imagined vertue in *ringes*, in *rootes*, in *herbes*, and in *stones*: that (by meanes of such sundrie his *illusions*) those persons themselves, might the more easily be brought to repose greater confidence in those *tryfling toies*, then in the *almighty Iehouah*, the onely disposer and guider of all things. And for the furthering of this his *diuellish* endenour the better, he brought it also to passe, that all those his said *Exorcismes*, they were very confidently *fathered vpon Salomon* himselfe, in an especial regard of his singular wisdom: that, by such *legerdemaines*, he might winne the more credit to all those his *sprituall illusions*. But seeing it is certainly true, that *these created instruments* could not effectiuely extend forth themselves to the powerfull effecting of any such supernaturall effects: what man will be so wilfully made, as once to belecue, or once to esteeme those his *tryfling tales*, for *infallible truthes*? Again, sith *Salomon* the verie mirrour it selfe of heauenly wisdom, being vsually accustomed (as the *Hebrewes* report) to dispute of *trees* and of *herbes*, from the *Cedar of Libanon*, to the verie *Hysope* it selfe, and (which more is) of *beastes*, of *fowles*, of *creeping things*, and of *fishes* (in the knowledge of all which there lieth hid from the world, much secret Philosophie for the admirable effecting of such admirable matters by meere naturall meanes.) If *Salomon* (I say) disputing these matters, hath left no one monument at all of any such admirable skill, throughout the whole scriptures recorded: what wight is so sottishly minded, as once to imagine that wise *Salomon* himselfe was the first inuentour of anie such palpable fooleries: or, that he was the author of any such *Magickall enchantments*, and superstitious *Exorcismes*, as are so iniurioullie, or rather, so blasphemoullie fathered vpon him?

Exorci-

Exorcistes.

How basely soeuer you esteeme of these *meanes* which *Iosephus* reportes: yet, what say you to that which good *Tobie* *Tob. 8. 2. 3.* declareth, concerning the *perfume made with the fishes liuer*; which expelled the *diuell* from out of *Sarah* the daughter of *Raguel*. That *perfume* (you know) it was only a created, and meere naturall meanes: therefore, an onely created, and meere naturall meanes, it hath, and may haue in it, an actuall power, for the dispossessing of spirits and diuels.

Physiologus.

The booke of *Tobiah*, it is not *Canonicall*, and therefore, not *Hieron. in pra-*
authenticall enough, to conuince, or confirme any matter in con- *log. Galeat.*
 trouerſie. But, be it supposed *Canonicall*; yet thus then I an- *Oriho Casman.*
 ſwere the ſame. Namely, that the forenamed *perfume*, ſo made *Angelograph.*
 of the *liuer*, it might leſſen (in ſome ſort) the preſent affliction: *par. 2. cap. 17.*
 though, not utterly expell the *diuell* his poſſeſſion. For, that *per-*
fume, it might be ſome *phyſicall meanes* to drie vp or correct *Queſt. 10.*
 ſome bad diſpoſition in *Sarahs* braine, ariſing naturally from
 the variable diſpoſition of the *moone* it ſelfe, ouer moiſtning her
 braine, and making it more apt for the preſent apprehending of
satan his intended afflictions. Which ſaide badde humour of hers,
 being by that *meanes* ſomething alaied, the affliction withall,
 it would ſomething abate: howbeit, viterly to expell the *diuell*
 his poſſeſſion, it could haue no poſſible power at all. No, that
 ſupernaturall action (if any ſuch were) was ſupernaturally effec-
 ted, by a ſupernaturall power in the *Angell*. Who taught not *Tob. 6. 7.*
Tobiah by any force of that *perfume* to expell the *diuell*: but
 tolde him rather before, that ſo ſoone as the *perfume* was kin-
 dled, the *diuell* ſhould forthwith be expelled. Not, that the
perfume it ſelfe ſhould effectiuely procure any ſuch ſupernatu-
 rall action: but be rather an apparant demonſtration of the admi-
 rable effecting thereof. For, euen as it is not vndoubtedly ne-
 ceſſarie that the waſhing of my handes ſhoulde be an efficient
 cauſe of the *moones* eccliſe, though the *moone* it ſelfe, at the ve-
 rietime of my waſhing be vndoubtedly eccliſed: ſo, neither
 was it neceſſarie that the forenamed *perfume*, ſhould effectiue-
 ly procure of it ſelfe, that ſelfeſame ſuppoſed diſpoſſeſſion of *sa-*
tan, howſoever *satan* (at the verie inſtant it ſelfe) was truelie
 diſpoſſeſſed. So then, the *Angell* he taught by that *perfume*
 what ſhould then come to paſſe: not rendring any one efficient

Tob. 8. 3.

cause, why it so came to passe. As also the verie text you alledge, it telleth vs not, that the *perfume* expelled the power of the *diuell*: but, that it was rather the *Angell* himselfe who cast the *diuell* foorth, at the verie same time the *perfume* was kindled. Now then, what was it I pray you that expelled the *diuel*? the *perfume* which rose up from the *linen*? no, but the *Angell* that bound him. And how did he binde him? by any effectuall meanes of that *perfume*? No, but at the verie same season the *linen* perfumed, the *Angell* he bound the *diuell*, in the vtmost borders of *Egypt*. Giuing *Tobiah* that selfesame *perfume* as an infallible signe (but no effectuall cause at all) of *Sarah* her happie deliuerance. Thus then you plainly perceiue, that, no created, or meere naturall meanes, hath any efficient power of it selfe, for the actuall dispossessing of spirits and diuels.

Exorcistes.

Wel sir, howsoeuer you may iustly challenge the authority of *Tobiah*, for not being authenticall, I haue one example from the *canonicall scriptures*, to confirme the infallible truth of that which I hold herein. Namely, that admirable action of *Dauid*: who onely but played with his harp, and the euil spirit of the Lord departed from *Saul*. Howbeit, that harpe, and that playing of *Dauid* thereon, were onely created, and meere naturall meanes: therefore, some onely created, or meere naturall meanes, may haue in it naturally, an effectuall power for the dispossessing of spirits and diuels.

Physiologus.

In deed, if spirits and diuels, had their peculiar bodies naturally vnited vnto them, as *Apuleius* affirmeth: laying, that diuels are liuing creatures, constituted of airy bodies, of passible minds, and in time also eternall: then, there would be no inconuenience at all, to hold that spirits and diuels (by a melodious sound, or some other such sensible meanes) might be altered in their affections, and expelled from men. For, the *Platonists*, they flatly affirme that diuels are a certeine meane, betweene the intellectuall spirits, who are of a pure spirituall substance: and between men, hauing bodies constituted of the foure elements. Howbeit, because the sacred scriptures, and catholike faith doe iointly auouch that spirits and diuels are of an Angelical nature, and that (howsoeuer by malice corrupted) their naturall faculties doe still remaine absolute in them: we may consequently conclude,

that

that therefore, no *sensible matter*, or *corporall vertue* is able of it selfe, directly, or indirectly to effect in them, any such *action*, they beeing properly of a *spirituall substance*. So that, the *diuels* themselves, they cannot (by any such *created or corporall meanes*) be compelled to any thing: much lesse may they be violently expelled from their *actuall possessions* in men. Although yet, I dare not deny, but that (by a *diuine* and *supernaturall* power whether *immediate*, or *mediate*) they may be *dispossessed*, or driuen from their hold.

Exorcistes.

But the very text it selfe doth plainly auouch, that, when 1. Sam. 16. 23. *Dauid did play on his harpe: the euill spirit of the Lord departed from Saul.*

Physiologus.

My answere is this. It is generally doubted, and, our selues do flatly deny, that *Saul* was euer essentially *possessed* with either *spirit or diuel*. Howbeit, because you labour with tooth and naile, to prooue the *dispossessing* of *Demoniakes* by an onely *created or meere naturall meanes*, and thereupon also, would threape vpon vs a supposed *essentiall possession* in *Saul*: go to, let it for *arguments* sake be granted (which will neuer be prooued) that *Saul* in deed, was so *possessed* as your selfe do happily imagine: what then infer you thereof?

Exorcistes.

Infer from thence, his vndoubted *dispossession*: and that also, by the onely bare *meanes* of a melodious *instrument*. For, 1. Sam. 16. 23. *Dauid but plaid with his harpe; and the euil spirit of the Lord departed from Saul.*

Physiologus.

Howsoeuer your selfe may conceiue of the *matter*, it is doubted of some, whether the *euil spirit* did euer depart from *Saul*: neither is any man bound to beleue the same as a certaine truth. For, this is vndoubtedly true, that, a man may be alwaies *actuallly possessed*: and yet, not alwaies apprehend the violent, or *actuall outrage* of *satan*. Besides that, if *Saul* had been *dispossessed* in deed; yet, that selfesame *dispossession* was effected, neither by the inherent holynesse of *Dauid* himselfe, nor, by any supposed helpe of his *harpe*. For, a meere *created nature*, it hath of it selfe, no possible power to expel the *possession* of spi-

rits or diuels : as was shewed before: no, that is onely an *extraordinary* and *supernaturall* work of the Lord.

Exorcistes.

1. Sam. 16. 23. Yea, but the *text*, it telleth vs plainly, that, when *Dauid* once handled his *harpe* : the *euill spirit* of the Lord departed from *Saul*.

Physiologus.

That is, the *euill spirit*, he shewed not his outrageous force, as before in *Saul*. Vnderstanding thereby, that the *torments* of *Saul* (through the melodious sound of *Dauids harpe*) they might for the time be something *abated* : though the *euill spirit* it selfe (if any such there) was not vtterly *expelled from Saul* him selfe, and thus much also affirmeth the *text*. Namely, 1. Sam. 16. 23. that when *Dauid* did handle his *harpe* : king *Saul* was *refreshed or eased*. Yea, and the *seruants* also of *Saul*, they accordingly aduised him a little before, to procure to him selfe some excellent *harper* : that, when the *euill spirit* should vexe him, the said *harper* might play with his *harpe*. And wherefore I pray you? to *expell the diuell*? nay, but to *ease the king* for the present.

Exorcistes.

How should the king be eased at all : and, the *spirit* not expelled out of his *bodie*?

Physiologus.

Verie well I assure you. For, this we may boldly auouch, namely, that by meanes of a *melodious sound*, or some other like *sensible matter*, such as are *actually* afflicted of *Satan*, they may haue their *afflictions*, for some season *abated* : notwithstanding the *actuell possession* of *Satan* it selfe be not vtterly expelled, and this also in a double respect. First, *because* the *action* of all *actiues*, are *euermore effectuell* in a predisposed patient : in such a *subiect* (I meane) as is proportionably appliable and fitted before, to the orderly apprehension of those selfesame intended *actions*. For, *spirits or diuels*, they cannot *essentially* alter any one *qualitie* in a *corporal matter*, when, and so oft as it pleaseth them selues : they onely may effect some such kinde of thing, by meanes of some *corporall actiues*. And, for that selfesame consideration, when they would afflict any man with their *actuell torments* : they doe eftsfoones respect the *naturall disposition* of some *corporal matter*, whereupon they may worke their

Philosophus, in
2. de anima.
Actus actiuo-
rum, sunt in pa-
tiente predi-
posito.

Iohannes de
Bromyard, in
summa predi-
cat. L. 7. 11.

their intended effects. Knowing this by experience, that, in eu-
rie such matter as naturally hath in it, the selfesame naturall
qualities: a transmutation of qualities may more easily be ef-
fected by much. And, hereof also it is, that certaine Lunatique
persons are eftsfoones verie strangely, and diuersly afflicted at
some one time more then another: according to the variable
disposition of the Moone it selfe, as was shewed before. Be-
cause the Moone being predominant ouer all moist bodies, and
the braine also of man, it being naturally more moist then any
part else: the said braine is therefore more apt at one time, to
receiue the actions of Satan then it is at another, according to
the variable dispositions of the Moone it selfe, being then more
effectuall in them. Euen as also we see by dayly experience,
that all shel-fish in the seas, they are at the increase of the Moone,
verie full: and, eftsfoones againe, by the onely decrease there-
of they become verie emptie. So surely, the diuell, he obser-
ueth those selfesame seasons, wherein the bodies of men (being
weake) are more subiect to sicknesses: and, abuseth those times
to his pestilent purposes. And therefore, euen as by the onely
observation of meere naturall causes, the diuell he may aggra-
uate his actuall torments in men: so surely (on the other side)
by the onely bare meanes of a melodious harmonie, or some o-
ther such sensible matter, there may be procured in the bo-
dies of men, such an apt disposition, as is lesse subiect by much,
to those the operations of Satan. And so, by consequence, those
selfesame afflictions, or torments which were actually inflicted
vpon them by Satan, they may verie well be abated or lesse-
ned: notwithstanding the diuell his actuall possession be not vt-
terly expelled.

In habentibus
qualitates simi-
limas: facilius
fiat transmuta-
tio.

Plinius, in an-
notat. lib. 2.
cap. 19.
Muscuus, in
Math. 17. 15.
Beza, in
Math. 8. 16.
Aretius, in
Math. 8. 16.
Caluinus, in
Math. 17. 15.
Hugo Card. in
Math. 4. 24.

Lycanthropus.

In what respect else may their said torments be abated?

Physiologus.

Secondly, this said mitigation of satan his actuall torments
inflicted on men, it may very easily be effected also if we but
consider aright as we ought: that, to the actuall afflicting of
any, there is required in the patient, an apt apprehension of the
intended affliction. For, euen as delectation or pleasure, is none
other thing els but the conuention of some conuenient actiue, to
some conuenient passiue, with an apt apprehension of the present
delight, in so much, as where there is no such apprehension, there

Pet. Martyr, in
Iudic. cap. 5.
Irem, in loc. com.
claf. 3. tit. de
musica & car-
minibus.

Pythagoras.

is no *delectation*: so surely, in *affliction* or heavinesse, which is the *coniunction* of some convenient *active*, to some convenient *passive*, there must needs be an apt *apprehension* of the objected *affliction*, otherwise, where such *apprehension* is wanting, there the *affliction* is no *affliction* at all. Whereupon it doth necessarily follow, that, even as that which *diminisheth* the *apprehension*, *diminisheth* also the *affliction* it selfe: so surely on the other side, that which *encreaseth* the *apprehension*, it *encreaseth* also the *delectation* intended. But, a *melodious sound* or *musicall harmony*, it draweth vnto it the *minds* attention, and therewithall, re-tracteth the same from the offered *affliction*. And so, by consequence it might very well *lessen those torments* which *satan* did *actually* inflict vpon *Saul*, in as much as it drew the *minds* attention vnto it, and withdrew the same (for that present) from any such *apprehension* of the *torments* inflicted: but, by no meanes in it selfe, the same might vtterly *expell* the *actuell possession* of the *spirit* in *Saul*, if any such were.

Exorcistes.

If those *torments* *actually* inflicted by *satan*, might *something be lessened*: then might they also *be totally remooued*. For, seeing that *spirits* and *diuels* (as your selfe doth affirme) are vnable, (at their owne pleasures) to alter the *essentiall qualities* of any true *naturall matter* to serue their owne turne, but must doe it by meanes of some *corporall actiues*: it followeth consequently, that they are also of themselves vnable to afflict any man *actually*, but, must do it by meanes of some such *corporall actiues* as are able, very aptly to dispose the *passive matter* it selfe, to an apt *apprehension* of the *afflictive action* in the party possessed. And then, (according to your owne reason a little before) such a *disposition* (by *corporall* or *sensible meanes*) may eftsoones be wel procured in the *body* of man, as may make the same *body* become vtterly vnapt for the present, to *apprehend* any the *actuell torments* of *satan*. As for example, the *disease* called *mania*, which (as *Damascene* reports) is a *perpetuall fury*, very mightily disposed to an *alienation of mind*: and so by consequence, a *disease* very apt to the speedy *apprehension* of any *Demoniacall affliction* enforced vpon it. And yet notwithstanding, this said *Demoniacall passion* proceeding thence, as the same may (by *sensible meanes*, and *physicall medicines*) be mightily *abated*: so may it (in like manner) be thoroughly and *perfectly cured*, it being

Damascenus,
Philosophus,
in 4. Ethic.

Anicen. lib. 3.
tract. 4. cap. 17.
Phil Barrrough,
de method. cu-
randi lib. 3.
cap. 27.

being (*asphyctions* affirme) an *infirmity*, eftsloones very curable. But, the *disease* it selfe being perfectly cured, that former *disposition* of the *body* (which was naturally enclined to the speedy apprehension of those selfesame *Demoniacall torments* so answerable vnto it) is in like manner remooued or staied: and so by consequence, the *actiue* affliction of *satan*, it may be vtterly expelled from men, by an vtter expelling before of the *passiue disposition* correspondent thereto in the party possessed. Now then, if a *melodious harmony* hath in it selfe an apparant efficacy, for the present appeasing of *passions* and greefes of the *mind*, and for the timely procuring of present *delights* (as *experience* approoueth, and *Augustine* flatly affirmeth) it followeth consequently, that, that selfesame *melodious sound*, which (by a *sensible*, or meere *naturall quality*) did vndoubtedly alter the *mental passions* in *Saul*: the same might also quite change the *minds inclination*, so farfoorth at the least, as that selfesame *disposition* which was naturally inclineable before, to the speedy apprehension of *satan* his *actiue affliction* was vtterly remooued, and thereby also, the foresaid *affliction* it was thoroughly and perfectly cured.

August. in 10.
confes.

Physiologus.

Wel sir. Thus much first, you do fully confesse in your answer: namely, that, by a *melodious sound*, or some *sensible meanes*, there may wel be procured in the *bodies*, & *humours* of men, such an apt *disposition*, as the *torments actually* inflicted by *satan*, may vndoubtedly be *abated*, or lessened. Howbeit, from thence also, you would further inferre: that therefore, those the said *torments actually* inflicted by *Satan*, they may in like manner, be *totally expelled*. The reason of which your said *inference*, is vndoubtedly this. Namely, for that, by an vtter remoouing of the *passiue disposition* apprehending those *torments* inflicted: the *actiue operation* of *Satan*, is likewise vtterly remooued. And so, when the *diuell* (to our seeming) afflicteth no more: we must then be perswaded, that the *euill spirit*, is vndoubtedly departed from thence, and the *partie possessed* is quite deliuered. This (I suppose) is the verie summe of your *inference*: and the *reason* also it selfe, wherewith you would mannage the *matter*.

Exorcistes.

Yea sir, it is wholie the same.

Physio-

Then, this I must tell you for truth: that your *assertion* it is too too absurde, and grounded altogether, vpon *phantaſticall* and idle *conceits*. For, first you imagine there can be no *actuell* *possessions* at all: vnlesse some *naturall disposition*, or *passion* at least, do offer before hand a free passage thereto. This (I assure you) is vtterly vntrue, as may plainly appeere in the *person of Saul* himselfe, of whom we entreate. For (he in all *perfection of nature*) excelled his brethren by much; or any man else in that age. He *being a goodly yoong man, and faire, so as among all the children of Israell, there was none more goodly then Saul: being also from the shoulders upward much higher then any any in Israell.* Thus then you see, there was no such *redundancie of humors*, nor no other such *naturall defects in Sauls constitution*, as might make him the more naturally disposed to the speedie apprehension of any those *actuell* afflictions which *satan* inflicted vpon him. And yet notwithstanding all this, the *text*, it telleth vs plainly, that the *spirit* of the Lord departed from *Saul*: and an *euill spirit* was sent from the Lord, to vex him withall. Secondly, you doe no lesse fondly imagine againe, that, the *diuell* he is quite gone and departed: when he doth not *apparanly and actually* afflict the possessed. The vntruth of this idle *conceite*, we neede not discouer at all: it being more apparantly euident, then the *Sunne-shine* at mid-day. For, the *diuell*, eftsloones he slippeth aside according to *sensuall appearance*: when yet (in deed and in truth) he still continueth his *actuell residence*. Yea, this your idle *conceit*, as it fighteth directly with the faith of those *Scriptures*, which affirme an *actuell* afflicting *but by times*, and *by turnes*: so doth it cracke the whole credit of that your fallie supposed *possession* in the *yoong man at Mabgnitton*, who (as your owne selfe confesseth, and many others can testifie) was onely afflicted *by fits*, and but at *seuerall seasons*. Thirdly, you do as fondly imagine, that the parties (howsoeuer possessed of *satan*,) they are neuer *actually* afflicted, vnlesse there be naturally in them before, a *passiue disposition*, for the timely apprehension of the intended *actuell possession*: which is euery way more false and vntrue, then any of your other conceits. Because, neither the *actuell possession*, nor the *actuell affliction* do necessarily proceed from any *affection, or disposition in nature*, or from any the absolute power of

1. Sam. 9. 2.

1. Sam. 16. 14.

Math. 12. 29.

Luc 11. 21. 26.

Math. 17. 15.

Marc. 9. 18. 21.

Luc. 9. 38. 42.

See M. Dorels
breife Narrat.
in the disposition
of William Al-
dred, the 5. de-
ponent.

See M. Dorels
Apologie, in
pag. 31.

of the diuell: but, from the onely prouident appointment, the powerfull permission, and predominant purpose of the onely omnipotent God. Who is *ergon synergos*, that is, a free, and effectuall worker: in the workes of all sorts of workers. Commonlie, and indifferently (I confesse) an author, in a more common, and more ample signification: howbeit, a fauourer onely of good, and a director of all actions whatsoeuer, to the good of his children, and glorie of his name. As more plainly appeareth in the person of Iob: whom the diuell could no further afflict, then the Lord had appointed. By all that which is spoken, it is therefore verie apparant, that (notwithstanding anie thing hitherto heard) the actuall affliction of Saul it might something be lessened: though the actuall possession of satan (if anie such there) was still continued.

Iohannes King,
in Ionath.
ἐργον συνεργος.

Communitèr
author fateor:
sed, non nisi boni fautor.
Iob. 1. 12. & 2.
6. & 33. 26.

Exorcistes.

Well sir: I argue it further thus. If a melodious sound may effectually procure such an apt disposition in the minde of a man as may make it more able to receiue and recover afresh, some supernaturall gift, being lost before: then may it much more procure such an apt disposition in the body of man, as may euen vtterly disable the same from the speedie apprehension of any such naturall affliction, as is naturally inflicted by satan. But, the first is vndoubtedly true, as appeereth in Elisba the man of God, who, onely by bearing a melodious harmonie, recovered forthwith, the supernaturall gift of prophesie: and therefore also, the other (in like manner) is apparently euident. For, an active vertue, hauing an abilitie in that which is greater: it hath much more abilitie in that which is lesse. Yea, and this also verie fitly accordeth with the text it selfe, which telleth vs plainly: that when David but handled his harpe, the euill spirit departed forthwith from Saul.

2. King 3. 15.

Virtus actiua,
que potest in
maius: potest
etiam in minus.
1 Sam. 16. 16.

Physiologus.

Howsoeuer your antecedent befitteth your humour, the same I assure you is vtterly vntrue. For first, the prophet Elisba, he had not vtterly lost the supernaturall gift of prophesie, as your selfe verie faillie and fondly imagine: howsoeuer, being something disquieted in minde (by reason of the wicked kings presence) he perceiued himselfe vnapt for the present, to any such spirituall enterprize. And, for that onely respect, he purposely required that some cunning musician (by playing and singing before

Tremelius, in 2.
Reg. cap. 3. vers.
15. nota. 10.

2. King. 4. 24.

*Virtus creata,
ad actus, aut
habitus super-
naturales; se
non extendit.*

ἡ μαντις.

before him) might *quiet his troubled minde, and quicken his dulled spirits*: for his better enabling afresh, to that so sacred, and so blessed a business. Again, if the *Prophet* (as you fallie affirme) had euen *utterly lost* (indeed) that selfesame *supernaturall gift*: then surely, the *sensible* sound of a *melodious harmonie*, had beene *utterly vnable* of it selfe to *reouer* the same. Because, a *created vertue*, (such as that *muscally harmonie* was) it could not effectually extend it selfe to the timely apprehension of any such *supernaturall action, or habite, as prophesying is*. Onely, it might be some *meanes* to *reuiue*, and to quicken the *appaled spirits* of the *prophet Elisha*, for the better preparing of him to that *action*: but, againe to *reouer* that *supernaturall gift of prophesie* (being *utterly lost*) it had beene *utterly vnable*. Notwithstanding all this, let vs admit your *antecedent* for curreant, which will neuer be prooued so: yet, your *consequent, or inference* enforced from thence, is too too weakly confirmed by the *rule* you alledge. Telling vs inconsiderately, that any *actiue vertue*, hauing an *abilitie* in that which is *greater*: it hath an *abilitie* also in that which is *lesse*. This *rule* (I assure you) it concludes not your *cause*, no, it cometh short thereof by many *degrees*: in as much as the same is not *vniversally true*, but holdeth onely in *things essentially subordinate in one and the selfesame kinde*, and not else. For, this is no good *consequent*: A man is able to *beget a man*: therefore, he is also able to *beget an asse*. Neither is there any *sequell* in this. A man is able to *carrie a great stone*: therefore, he is able also to *carrie a great fire*. Thus then, you may plainly perceiue by all the *premises*, that, the *actuell affliction in Saul*, it might something be *lessened*: though yet, the *actuell possession of satan*, (if any such there) was *still continued*. And therefore, this the example of *Saul* (who was eased a time, by *Dauid* his handling the *harpe*) it concludeth no absolute dispossessing of *spirits* and *diuels*, by any *created, sensible, or meere naturall meanes* whatsoever.

Exorcistes.

Well fir? how lightlie soeuer you esteeme of these *mat- ters*, it is vndoubtedly true, that, my selfe *dispossessed* the *young- man at Mahgniton*: yea, and this, onely by *meanes*.

Physiologus.

By what *meanes* I beseech you?

Exor-

Exorcistes.

Euen, by the onely meanes of *fasting and praier.*

Physiologus.

But, whether was it done by your *fasting alone*, or by your *praier alone*: or, by your *fasting and praier together*?

Exorcistes.

Not by any meanes of *either alone*: but by a mutuall concurring of both, in that selfesame *action.*

Physiologus.

Put case you had attempted the worke by your *praier alone*: what then? would your endenour therein haue beene voide?

Exorcistes.

Yea no doubt. For, by that extraordinary exercise of *fasting*, my *praier* it became the more *forcible*: and, my *spirit* was made the more *powerfull* in the timely performance of that admirable enterprife.

Physiologus.

So then, the whole efficacy of that selfesame *action* (as your speech doth import) it depended especially, and onely vpon the *extraordinary exercise of your fasting alone*: as vpon that which gaue a power to your *praier*, and which made your *spirit* the more apt to that enterprife. O absurd, and sencelesse opinion? This sauoureth very shrewdly of the *Montanists error*, who did attribute so much to their voluntary exercise of *fasting and praier*: as (for that selfesame respect) they inuented, their *adusting*, and drying vp diets, for the more forcible effecting of those ther fondly affected fooleries. And were therefore, very fitly termed, *temperate & continent persons*. So surely, your selfe at this present, in this your pretended *dispossession* of *spirits and Diuels*, you make your *extraordinarie exercise of fasting*, the onely efficient cause of that selfesame supposed *dispossession of the diuell at Mahgnitton*. For first you *dispossest* him forsooth, by the onely meanes of *fasting and prayer*. But, your *prayer* (you say) it became the more *forcible*, and your *spirit* was made the more apt, by the *extraordinarie exercise of your fasting* it selfe: therefore, the *extraordinarie exercise of your said fasting* it selfe, was the onely efficient cause of that selfesame supposed *action*. For, whatsoeuer doth make another thing to be such as it is: that same thing no doubt, is much more so it owne selfe.

Gregor. azelas.

Tertullianus.

Hieronimus.

Euseb. hist. ec.

cles. lib. 5. cap. 18.

exneg. titau.

Quicquid effici

tales: id ipsum

est magis tale.

S

But

Hieron. epist.
ad Demetriad.
tom. 1.
Gratian. q. 14.
cap. 2. Anima.
Sentent. in 4.
Pet. Martyr.
loc. com. class. 3.
cap. 10. sect. 23.

But, your extraordinarie exercise of *fasting*, it made your prayer more powerfull, and your spirit more apt for that selfesame *dispossessing of Satan*: therefore, your said extraordinarie exercise of *fasting*, it was the onely *efficient cause* of that selfesame *dispossessing of Satan*. This, not onely mannageth much, the *Montanists errors* (as was shewed before) but (which more is) it doth verie shrewdly support the *superstitious and Popish opinions of fasting*. Who, not onely repose to much *spiced holines* in the voluntarie vsage thereof: but, make it withall, verie *satisfactorie* for sinne, and *propitiatorie*, for the silly *poore soules departed to purgatorie*. Whereas, the same is onely a *meere humane exercise*: not hauing in it owne selfe, any *sanctitie*, or *holines* at all. Besides all this: that which you say is too to absurd. For, if the onely exercise of *fasting*, be made an effectuall *meanes* for *dispossessing the diuell*: then may the same (in like manner) be made also, an effectuall *meanes*, for the effectuall suppressing of all those *actuall finnes* whatsoeuer, which the *diuell* luggetts into men. Because, an *active vertue*, which hath an *abilitie* in that which is *greater*, it hath an *abilitie* also in that which is *lesse*: that *lesse* especially, being *essentially subordinate* in one and the selfesame kinde, as are the *actuall finnes* (suggested by *Satan*) to *Satan* himselfe. And so by consequence, any other creature else (onely but abstayning a time as you did, from *meates* and *drinkes*) it may also be made an effectuall *meanes* to *dispossesse the diuell* himselfe, and withall, to *suppresse* his *diuelish suggestions*.

Exorcistes.

Nay sir, I make not my *exercise of fasting*, the *efficient cause* of that selfesame *admirable action*: but, an *assistent* rather, in the fruitfull performance of that *forcible prayer*, which forced the *diuell* to depart. Not, that my said *prayer* had beene vnfruitfull, without some such *speciall assistance of fasting* ioyned therewith: but for that (the *flesh* being thereby tamed the better) my *spirit* more feruently performed that selfesame *prayer*, which then, and there, *dispossessed the diuell*.

Physiologus.

Why were you then so fond to affirme at the first, that (without the ioynt *exercise of fasting and prayer* together) your *prayer* it selfe had beene vtterly frustrate, concerning especially that *speciall action*. Well then; let vs proceed. It was

not

not your *exxercise of fasting* then ; but, your *forcible prayer* that forced the *diuell* to depart. But tell me I pray you, do you not esteeme of that selfesame *actuell possession*, as of an *extraordina- rie*, and a meere *supernaturall matter* ?

Exorcistes.

Yes sir, I dare flatly affirme that the same was entirely and wholie, a meere *supernaturall matter*. For had the same beene anie way *naturall*, it should then haue proceeded from some such *naturall causes*, or *wantes* in the *partie* himselte : as might haue beene otherwaies cured by *physicall helpes*, and meere *naturall meanes*. Whereas this the *actuell possession* in the *yoong- man* there, it had (as *Physicians affirme*) somewhat *Diuine*, or *supernaturall*, the same also incurable by any *humane* or *ordina- rie skill* : and, which could not otherwaies be possible cured, but, by the onely *ordinarie meanes of fasting and praier*.

See M. Darel's
Narration,
fol. 5. pag. 2.

Physiologus.

I like well your plainenes. But, tell me yet farther I praie you, whether your said *action of fasting and praier*, for that dis- possessing of *Satan* : was any other thing else, but a *created* or meere *naturall action* ?

Exorcistes.

Nay surely sir, that selfesame *action* (as it proceeded from me, and was simple performed by me) it was no other thing else but a meere *naturall action*. For, how coulde I possible practise any *uncreated*, or *supernaturall action* : being my selfe but a *created* or meere *naturall agent* ?

Physiologus.

Yea, but the *effect* which folowed of that your saide *naturall action*, I meane, that *extraordinarie dispossession of satan*, it was vndoubtedly (if any at all) a *supernaturall effect* : and so, you absurdly conclude, that, an onely *created*, or meere *naturall cause*, it may eftsoones *effect* some *supernaturall actions*.

Exorcistes.

Do make of the matter what pleaseth your selfe, very cer- taine I am, that my *prayer alone* did *effectually* driue foorth the *diuell*.

Physiologus.

Well, be it supposed your verie *prayer alone*, did *effectually* driue foorth the *diuell*, as you verie fondly imagine : wherein (I beseech you) consisted the *efficacie*, & force of your *prayer* ?

Whether in *sound*, or in *voice*, or in *wordes*? If onely in *sound*, why might not then a *tabret*, or *drume*, haue also effected, that selfesame admirable *action*: seeing, as shrill, and as *foraible a sound* might haue proceeded from them, as could possiblie proceed from your selfe? Againe, if onely in *voice*, why might not a *lion*, a *bull*, or a *beare* haue effected the enterprize: sith they had beene able, more terrible to haue *roared*, *bellowed*, or *braved* foorth their *voices* abroad, then you your own selfe? Briefly, if neither in *sound* nor in *voice*, but onely in *words*, why might not then, some prattling *Parrat* haue driven foorth that *diuell*: sith thee also might well haue beene taught to *prattle* foorth *words*, if onely bare *wordes* would haue borne out the *busines*? But perhaps you would haue vs imagine, that, the *efficacie* of your *prayer* did onely consist in the *wordes of a man*: then must we withal, be thus much perswaded at least, namely, that the verie *bare wordes of a mortall man*, albeit they vanish in the aire as they are vttered foorth: yet haue they in themselves, such a *secret force* as is able to *drine foorth a diuell*: Oh, heere is doughtie good *stuffe*; if the world were once quicke.

Exorcistes.

You are highly to blame in blazing abroad as you doe, such sharpe *Satyricall quippes*, and *gyrding taunts*, against my *admirable action*, wrought at *Mahgnitton*. For (by disgracing that woonderfull *worke of the Lord*) the holie *exercise of fasting and praier*, is shamefully scorned, and brought into *publike disgrace*.

See M Durels
Narration,
fol. 6. pag. 1.

Physiologus.

In neither *disgrace* the *holy actions of God*, nor *scorne* at any *his sacred ordinances*: no, I more truely esteeme, and more sincerely reuerence the *holy exercise of fasting & praier*, then you do your selfe by much. For, whereas I onely approoue of the *power and practise* thereof according to truth: your selfe (by prophaning the same in such fallly supposed *actions*) do make the *holie exercise of fasting and praier* to be shamefully scorned of *atheistes*, derided of *papistes*, yea, and very shrewdly to be suspected with *weakerings*. So that, you your owne selfe (by these your disordered dealings) do rather bring that *holy ordinance of God*, into *publique disgrace*.

Exor-

Exorcistes.

Do I bring *praier* and *fasting* into *publique disgrace*; when I vse them onely in *drining forth diuels*?

Physiologus.

Why man, you confesse them but meere *naturall actions*, as they were performed by your selfe: and, you haue heard it sufficiently prooued before, that, no *created* or meere *naturall power*, may possibly extend it selfe to any such *supernaturall actions*, as is the extraordinary expelling of *spirits* and *diuels*. And therefore (by abusing the holy *exercise of praier and fasting* about such fally supposed *possessions of diuels*) what do you therein (in effect) but bring them directly into *publique disgrace*; as I told you before.

Exorcistes.

What you told me before it makes no matter: I, both know what I did, and what was my *purpose* in dooing the same.

Physiologus.

In deed, it should seeme you propounded to your selfe some *speciall purpose*, flat opposite to the *holy ordinance of God*: and thereupon hath followed so bad an effect.

Exorcistes.

Why sir, hath not the Lord established *praier and fasting*. See M. Dares as an ordinary *perpetuall meanes* for the powerfull expelling *Apologie*, in of *spirits* and *diuels*? By vsing the same therefore (as I did) in pag. 32. that admirable *action*: I walked therein according to the *holy ordinance of God*.

Orthodoxus.

I may by no meanes, any longer endure your palpable *vntruthes*: or rather most *blasphemous speeches*. For, where hath the Lord established *praier and fasting* as an extraordinary *perpetuall meanes*, for the powerfull expelling of *spirits* and *diuels*?

Exorcistes.

Euen in the seauenteene of *Mathew*, and ninth of *Marke*; *Math. 17. 21.* where he telleth vs plainly, that *this kind goeth not forth*, *Marc. 9. 39.* or can by no other meanes else be cast out, but by *praier and fasting*. See M. Dares *Narration*, fol. 5. pag. 20.

Orthodoxus.

What conclude you from thence?

*The eight Dialogue.**Exorcistes.*

See *M. Darel's*
Apologie,
pag. 32.

This I conclude, and very confidently hold : namely, that (one being *possessed*) *praier* and *fasting* is to be vsed for the casting out of *satan* : as a *meanes* appointed of *God* to that *speciall end*.

Orthodoxus.

Do you hold that in good earnest ?

Exorcistes.

See *M. Darel's*
Apologie,
pag. 32.

Yea, in very good earnest. And, this I doubt not, but I am able to prooue by the holy *scriptures*; and further to confirme the same, by the *testimony*, of ancient, and late *writers*, by the *practise* also of the *primitive church* in all ages, and the good *successes* thereof.

Orthodoxus.

Then will I be bound, for one *twelue* moneths space, to *keepe your kine for nothing*. Howbeit, because this *point* will craue a long *discourse*, and I feele my selfe somewhat weary with sitting; let vs, go walke a turne or two in my *parlour*. And hauing reuiued our *spirits* by the singing of *psalmes* : returne againe to our *purpose*.

Physiologus.

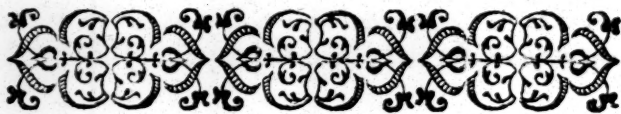
I for my owne part, like well of your *motion*.

Lycanthropus.

The same I dare say for all the rest.

Orthodoxus.

Arise then, and let vs depart.

The end of the eight Dialogue.

The ninth Dialogue.

THE ARGUMENT.

Whether Praier and fasting, be established by Christ, as a perpetuall ordinarie meanes, for the powerfull expelling of diuels? Whether the power therein, be a vocal, or a personall power? Or, whether a true iustifying faith (apprehending some supernaturall power of God) doth effect that worke?

The speakers names.

{	PHILOLOGVS.	{	PHYSIOLOGVS.
	LYCANTHROPVS.		ORTHODOXVS.
	PNEVMATOMACHVS.		EXORCISTES.

Orthodoxus.

Blessed be the name of our God for these sweete recreations: oh, how they comfort the soule, and refresh the bodie. Surely, our crazie bodies, they would soone be infected, were they not daily supported by such sanctified props: yea, and our soules also, they would languish euerie hower, were they not eftsoune comforted by such gracious refreshings from God.

Physiologus.

It is vndoubtedly so as you saie: and therefore, how highly are we bound to extoll his mercifull kindnes?

Orthodoxus.

Verie true. But come *Exorcistes*, let vs loose no time. Hath *Christ* established *prayer* and *fasting*, for the perpetuall expelling of *spirits* and *diuels*?

Exorcistes.

There is no doubt at all to be made of that matter.

Orthodoxus.

I am doubtfull thereof I assure you: neither will you be able (I feare) to cleere me of that doubt, so long as I haue breath in my bodie. For, this I must tell you for certeine, that if *praier* and *fasting* be perpetually appointed by *Christ*, for the powerfull expelling of *spirits* and *diuels*: then must we

necessarilie esteeme thereof, as of an holy *established ordinance*, for that selfesame purpose.

Exorcistes.

See M. Darel's
Apologie,
pag. 32.

Yea, no doubt, it is an holic *established ordinance*, for that verie same purpose.

Orthodoxus.

If it be an *holie ordinance*, perpetually *established by Christ*, as you beare vs in hand: then hath it also an apparant *commandement* appertaining vnto it, for the *authentical approbation* of such a perpetuall *establishment*: & it hath also some certeine *Canons* and *rules*, concerning our orderly directions therein. But, no such *commandement* or *canon* is any where extant in all the *Scriptures*: therefore, *praier* and *fasting* is no *perpetuall ordinance established by Christ*, to any such speciall purpose.

Exorcistes.

I vnderstand not your *argument*; it is so obscurely, and so intricately propounded vnto vs.

Orthodoxus.

It is apparant enough, if you were not wilfully blinde; howbeit, I will repeate, and propound it more cleerely thus. If *praier* and *fasting* be such an *established ordinance*, then that *establishment* is apparantly exprest in the *Scriptures*: but the *latter* is false: therefore also the *first*.

Exorcistes.

Math. 17. 21.
Marc. 9. 39.
See M. Darel's
Narration,
fol. 5. pag. 2.

Why fir? hath not our Sauour himselfe put downe an expresse *commandement* for the perpetuall *establishment* of such an *ordinance*: where he telleth vs plainely, that *this kind goeth not forth but by praier and fasting*? What may be more cleere then this?

Orthodoxus.

Do you call this a cleere *commandement*, for the perpetuall *establishment* of such an *ordinance*?

Exorcistes.

What may be more cleere?

Orthodoxus.

You do herein, too fondly bewray your grosse *ignorance*: and make cleere to the world, your want of *iudgement*, concerning the purpose of *Christ* in that place. Which was onely to make knowne the *accidentall impediment*, in that *selfesame action*: and, not to put downe any *essentiall commandement*

ment concerning the supposed *perpetuitie* of any such *sacred ordinance*, as your selfe do imagine. For, what manner of argument is this that you make? *This kind goeth not forth but by prayer and fasting*: therefore, from henceforth (saith Christ) I do solemnly *establish prayer and fasting*, as a perpetuall ordinance, for the powerfull expelling of *spirits* and *devils* for ever. This foloweth faire and farre of from the purpose you aime at.

Againe, if the holy *ghost* in that place, had either *expressly*, or *implicatively* intended to put downe a *commandement* for the perpetuall *establishment* of any such falsly supposed ordinance: then surely, it is not to be doubted at all, but that (in a matter especially of such sacred importance) he would neuer haue left vs at randome, to deale therein as seemed good to our selues, but (in some other place else at the least) he would haue inserted such certeine *canons* and *rules* as should more *fitly* haue serued for our *orderly direction* and guidance therein. Howbeit, neither in the *epistle* to the *Romans* or *Corinthians*, neither yet, in any of those to *Timothy* or *Titus* (where all *church offices* and *officers* are handled at large) doth he giue any one *rule* at all, concerning the *orderly practise* of this your falsly supposed *perpetuall ordinance*: and therefore, the same is no such ordinance established by Christ.

Besides that, the *apostle Peter*, hauing purposely laid open the *perpetuall vagaries* of *satan* to kill and deuour, he maketh no mention at all of *prayer* and *fasting*, but onely of a *strong faith* to resist him withall. As also, the *apostle Paul* displaying purposely the *complete armour* of *christians* against the power of the *devil* whatsoever: he speakes not a word of *prayer* and *fasting*, for the timely withstanding of any *his fiery darts*. So then, sith (in all the *canonicall scriptures*) there is neither *commandement* nor *canon* for the timely fortification of any such *new-found ordinance*: I wonder you blush not, to braue out the matter (as hitherto you haue done) by pretending the *authority* of *scriptures*, the *testimony* of *fathers* old and new, the *practise* of the *church* in euery age, yea, and the *good successe* thereof, to manage the matter it selfe.

Exorcistes.

I could prooue the same, in such sort as I say.

Orthodoxus.

D. Apolog.
pag. 32.

Rom. 12. 6. &c.
1. Cor. 12. 28.
1. Tim. in al.
Tit. in al.

1. Pet. 5. 8. 9.

Eph. 6. 11. 12.

D. Apolog.
pag. 32.

You could so I confesse; if you had wherewithall to doe it: but, this lingring delay in dooing the work, doth notably declare you a *non proficient*, or make your *penury* that way to apparant at least. For, it is full *two yeeres*, since that your *thraſenicall vaunt* was vented forth: whereas hether to you haue not set any one of those your brauing *huge barrells abroad*, to giue vs so much as a tast of your further *stoare*. And therefore, it cannot possibly be, but that, either you are *drawen dry* of your *proofes* before you begin the *banket*: or that they doe at the least *harere in calamo*, *cleane so close to your pen*, as all the power you haue, is vtterly vnable to procure their *publike passage*. Well sir, whatſoeuer be the want, we will (in speciall fauour) attend with patience, your more conuenient leysure, for the expected performance of that your *bumbasted* and *brauing abilitie*, concerning the *irrefragable confirmation* of this your *imagined ordinance*. In the meane time we thinke it good to giue you an inckling of some one or two of the later *writers*, whose *iudgements* are opposite to that which you tell vs.

Joh. Calvin. in
Math. 17. 21.

First, Calvin vpon those selfesame *scriptures*, he telleth vs thus. *Whereas Christ imputeth their not preuailing against that diuell, to some want of faith in his owne disciples: he teacheth vs plainly, to ascribe the whole efficacie of enerie such miraculous action, to the power of faith, and not to our prayer and fasting. Shewing vs therein, how ridiculously the Papists haue constituted their actuall fasting alone, as an effectuall counterpoyson for the powerfull expelling of Spirits and Diuels. Thus far Calvin.*

Henr. Bullinger
in Math. 17. 21

In like manner, Bullinger vpon the selfesame place, he writeth thus. *These words they are anagogeally, or ascendingly transferred from that inferiour, to a superior consideration, or, from that one perticular, to an vniuersalitie, thus. The Lord (you see) he hath deliuered this one Demoniak, or he hath expelled this one diuell: doubt you not therefore of his further power, for the timely subduing of the whole kingdome of Satan. He saith not thus, the Lord by his immediate power hath driuen out this one diuel from the child: and therefore, all spirits and diuels, shall from henceforth, be immediately expelled by prayer and fasting, thereby prescribing a perpetual Canon to Exorcists: no, he intended not any such matter at all. For, this kinde (saith Christ) it goeth not forth but by prayer and fasting. Therein, verie co-
uerly*

uerly deducing his speech from that one *particular president*, to all manner of *arts, impurities, and tentations* of Satan whatsoever: and not to a *perpetuall establishment* of any such falsly supposed *ordinance*, for the powerfull expelling of *spirits*, by *prayer* and *fasting*, as your selfe doth falsely and fondly imagine.

Exorcistes.

Well, yet for all this, our Sauour *Christ* doth vndoubtedly See Rhemist. statement in Math. 17. 21. sect. 7. insinuate some secret force to *fasting* and *praier*, for the powerfull expelling of *spirits* and *diuels*, euen in those selfesame words exprest before: otherwise, he would neuer haue so precisely put them downe in that place. And therefore, the Church from age to age, in their seuerall *Exorcismes*, and we also at *Mahginiton*, haue delt according to the sacred *Scriptures*; in practising *praier* and *fasting* for the expelling of *diuels*: because (besides that *worke of faith*, which *Caluin* and *Bulinger* noteth) these also (in that place) are iointly required by *Christ*.

Orthodoxus.

Is this a good argument? *Christ* (by occasion) doth mention *fasting* and *praier* in that place: therefore, he establisheth *exorcizings* by *praier* and *fasting*, as a *perpetuall ordinance* for the Church to obserue. This *Iesuiticall iest* was fitly and fullie answered by an excellent *Doctor* thus. The *popish church* (and you also your selues) haue to grolly abused the ignorant people, in making them belecue you can cast foorth *diuels*: whereas you haue no such power at all. Neither can you by all your *praiers* and *fastings*, coniuere out one vncleane spirit from a man: vnlesse you haue first (like *forcerers* and *witches*) coniuered them in. D. Fulke his answer to the Rhem. testament, Math. 17. 21. sect. 7.

Exorcistes.

Let it be a *Iesuiticall iest*, or whatsoever you please; I make no doubt, but that *praier* and *fasting* is an *ordinance* perpetually established by *Christ*: for the powerfull expelling of *diuels*.

Orthodoxus.

Be it euen so as you saie. But, do tell me withall I pray you, whether our Sauour *Christ* hath established the same as an *ordinance* generally for all to vndergoe: or, whether he hath only imposed the dispatch thereof, vpon some certeine *speciall persons*?

Exor-

Exorcistes.

See M. Darel's
Narration,
fol. 1. pag. 1.
See M. Darel's
Apologie,
pag. 31. 32.

I hold it an ordinance belonging indifferently to all, both men and women. Yea, and I am fully perswaded that the faithfull praier of the partie and his friends, might well haue preuailed with God in this case, though no one preacher at all had beene present: as in the dispossession of Thomas Darling was verie apparant.

Orthodoxus.

If praier and fasting (for the powerfull expelling of diuels) be an ordinance belonging to all (as you say) then, the vndergoing thereof, is also a dutie appertaining to all: and so, the partie at Mahgniton, as also his parents they failed greatly in doing their dutie that way.

Exorcistes.

I make no question of that.

Orthodoxus.

Verie well. But, what warrant had you to vndertake the timely discharge of other mens duties, in a matter especially of such weightie importance, and so neerely concerning themselves? you are not of this minde I hope, namely, that it is sufficient for men to discharge their duties, either by themselves, or by others? Neither yet that your selfe is a second Atlas, appointed by God to vndergoe the whole waight of euerie mans dutie: or that you are able to accomplish at full, any such supposed workes of supererogation, as may fullie suffice for the timely dispatch of your owne, and other mens duties?

Exorcistes.

No surely, I am free from either of both the opinions.

Orthodoxus.

How then comes it to passe, that your selfe durst so boldly aduenture vpon the discharge of that dutie, which (as you affirme) did properly appertaine to the partie himselfe, and his parents together: or, why did you not rather aduise and exhort them, to the timely dispatch of the selfesame dutie, which (you say) appertained in dutie vnto them? Is not this the practise of a Polypragmaticall mate: yea, and to become a busie bodie in other mens matters?

Exorcistes.

Nay sir, your collections they are ouer strict, and, your censures to sharpe concerning my former speeches. For, albeit, I
did

Per se, aut per
alios.

did, and doe flatly affirme, that *prayer and fasting* (for the powerfull expelling of *spirits and diuels*) is (in deede) a *generall duty* belonging to *all the church*: yet, I doubt not, but, that the same notwithstanding, doth more *specially* appertaine to *preachers, and pastors*. For, even as *all men* are generally bound to *pray vnto God* for their *forgiueneſſe of finnes*, and yet, that *generall duty*, it doth not exclude the *ministers* or *preachers* from *praying publicquely*, for the remiſſion of finnes in all: ſo ſurely, albeit that *prayer and fasting* (for the powerfull expelling of *spirits and diuels*) be a *generall duty* enioined generally to all the *whole church*, yet, that *generall duty*, it doth not hinder at all, but that the *ministers* alſo, they may and muſt more *ſpecially* vndergoe ſuch a *duty* for *others*, ſo oft as they perceiue thoſe *others* to careleſſe in diſcharging that *duty* themſelues.

Math. 7. 6.

Luc. 11. 4.

Act. 8. 22.

Act. 8. 24.

1. Theſ. 5. 33.

Orthodoxus.

Very true. But *ministers*, whenſoeuer they put vp their *publique prayers* to God for ſuch *publique remiſſion of finnes*, they do not that work, by reaſon of the onely *generall duty*, which generally belongeth to *euery chriſtian*: but rather, in regard of their *peculiar calling*, and by vertue of a *miniſteriall function*, more eſpecially impoſed vpon them, beeing therein appointed by God, the *publique mouth* of that *publique aſſembly*. And therefore, doe tel me directly, whether you enterprised that *action*, onely as a *common chriſtian*: or rather, as a *publique miniſter* appointed of God?

Exod. 4. 15. 16.

Exorciſtes.

I vndertooke the whole work (I confeſſe) as a *publique miniſter of God*. For, I both *prayed*, and *preached publicquely*: yea, and that alſo, before ſuch a *publique auditory*, as (by my ſpeciall, and onely directions) was foreappointed, prepared, and purpoſely aſſembled together, in a *publique participation* of that ſelfeſame intended *action*.

See M. Darel's Narration, in the depoſitions of William Aldred, the 5. dependent, fol. 8. pag. 7.

Orthodoxus.

Be it euen ſo. But, tel me in what ſort you effected the work: whether, as an *ordinary*; or *extraordinary miniſter*?

Exorciſtes.

Euen onely as an *ordinary miniſter of Ieſus Chriſt*.

Orthodoxus.

Why fir? were you called, and fully eſtabliſhed an *ordinary miniſter*.

minister at *Mahgnitton*: or euer you vnderrooke that enter-
prife?

Exorcistes.

No sir, I had there no ministeriall calling in any respect.

Orthodoxus.

Then (by your owne confession) you could be no ordinary minister at *Mahgnitton*, if any at all. And therefore, how durst you so boldly aduenture, to thrust your sickle into another mans barne? My meaning is this. How could you so desperately vndertake such an extraordinary work in another mans charge, you beeing not so much as an ordinary minister, nor hauing obtained before, some ordinary allowance thereunto at the least? Is this the approoued practise of that wel-ordered discipline, whereof your selfe, and some others so highly esteeme? Or, must we (in any case) account that a wel-ordered ecclesiasticall gouernement, which mannageth such an vnwarrantable foisting in of monstrous disorders into the church of Christ? And, which more is, doth let open a doore to such shamefull confusion, and dareth priuledge any (how irregular soeuer) after such peremptorie and popelike manner to intrude himselfe into another mans ordinary charge: without some ordinary allowance at least, to any so waightie a worke? For, be it supposed, that (by reason of the partie, and his parents long negligence) the timely dispatch of that selfesame busines, did craue some publike assistance, and must therefore, be forthwith transferred to the minister his publike calling: how comes it to passe, that their owne Minister himselfe (whom such a worke more especially concerned) did not (in all duetie) vndertake the whole conuay of that busines? Or, if your selfe, and some others had espied him to slothfull therein, why did you not (by some consistoriall proceeding) conuient him before you, conuince his said slackenesse; aduise and direct him in the orderly dispatch of that matter: rather, then thus disorderedly to rush headlong vpon it your selfe? Yea, and (which more is) how could you (in conscience) assure your selfe of any other then the *seauen sonnes* Act. 19. 15. 16. of *Scenabs* successe: hauing neither calling, nor word, nor warrant, nor example, nor authenticall allowance thereto?

Exorcistes.

In deed sir, I earnestly exhorted the Minister there, to vndertake the action himselfe, for that it belonged more especiallie

Gen. 4. 4.

Judg. 17. 5. 6.

Numb. 16. 18.

1. Chr. 13. 9. 10.

Act. 5. 36. 37.

Rom. 12. 6.

Heb. 5. 4.

Act. 20. 28.

1. Pet. 5. 2.

1. Tim. 5. 19.

20.

He vnto him: howbeit, the man, he was mightilie afraid to ad-
uenture vpon it, because he was vtterly *vnexperienced* in such
kinde of matters.

Orthodoxus.

Would you beare vs in hand, that, so *reuerend* a man would
take vpon him a *Ministeriall* function, being verie able, but
mightily afraid, to aduenture vpon the dutifull discharge there-
of, in a matter especially, of such waightie importance? Or,
must we imagine (for sauing your credit) that the *preacher*
at *Mabynston* (a man of thirtie yeeres standing there at the
least) should be vtterly *vnexperienced* in the orderly perfor-
mance of *praier* and *fasting*?

Besides all this, if *praier* and *fasting* (by whomsoever perfor-
med) is (as you say) an vndoubted true *meanes* appointed of
God, for the powerfull expelling of *spirits* and *diuels*: howe
comes it to passe that master *Haies*, master *Ebins* and others
(performing that *meanes*) could not possiblie effect the *cure*,
they being *Ministers* as much, or more then your selfe.

Moreouer, sith master *Aldredg* the *Minister* there, might
(with better assurance) expect from the Lord a *blessing* vpon
those *his owne labours*, then your selfe by much: howe is it (I
praie you) that he was *unable* to driue out the *diuell*, he *prac-*
tising also the selfesame *meanes* at sundrie times.

Againe, what hindred the driving out of that *diuell* the
night before: when your owne selfe (with some others) so
solemnely performed the appointed *meanes*?

Yea, and (which more is) what might be the cause (I be-
seech you) that master *Coldwicke*, a *preacher* also in that selfe-
same action when the *diuell* was expelled, who *praied*, and *prea-*
ched (in his *course*) before your selfe: could not yet haue the
happe (with all the cunning he had) to *coniure* or cast out that
perilous diuell? If *praier* and *fasting* be able to doe it, by whom-
soever effected: I woonder (I assure you) that so manie good
men (notwithstanding they *praied* and *fasted* at sundrie times)
should neuer haue the good happe to *hit* on the matter, and
that it must light so iust in your *los*, to strike the *Popiniay* dead,
and to do it your selfe?

Exorcistes.

Why shoulde you woonder at all: sith the verie *homer* it
selfe

M. Aldredg
maister of Arts
and an ancient
authorized
preacher.

See *M. Darel*
Narration, in
the depositions
of Thomas
Haies, fol. 7.

See Narration,
ibid. pag. 2.

See the Narra-
tion in William
Aldred his de-
positions, fol. 8.
pag. 1.

See *M. Darel*
his Narration,
fol. 8 pag. 2.

selfe (wherein the Lord would glorifie his worde, and his worke) was neuer till then?

Orthodoxus.

What man? was *praier* and *fasting* by whomsoever performed, the onely powerfull meanes appointed of God, for the powerfull expelling of *diuels* a little before: and is the same effectuall now, but by *times*, and by *turnes*? Put case you your selfe had beene the first *preacher* in that *disordered action*: had then your said labours (how powerfull and holy soeuer) beene bestowed in vaine? Or, put case the first *preacher* had taken your *turne*, and your *text*, had counterfeited your *voice*, and stood in such a place as the *partie possessed* could neither haue discovered his *person*, nor descried his *speech*: what then I beseech you? would that *preacher* his handling those *signes* of possession and dispossession which you handled your selfe, haue contrained the *possessed* perforce, to *act* euerie thing handled, with such an apt *correspondence*, as he did, when your selfe deliuered those *mysticall matters*? Yea and (which more is) when that *preacher* (being once come to the *signes* of dispossession) should haue charged the *diuell* to come out of the *childe*: would the *partie possessed*, so *fittie*, and so iustly haue *vomited* therewith, as he did when your selfe entreated thereof?

See M. Darel's
Narration, fol.
5. pag. 1. & fol.
8. pag. 2.

Exorcistes.

In verie deed sir, this I must freely confesse with *Augustine* that (howsoever the Lord hath appointed *praier* and *fasting*, an onely effectuall meanes for the powerfull expelling of *diuels*) he, notwithstanding all this, doth make a *speciall choice* of persons, of places and times, for the more orderly effecting of euerie such admirable enterprize.

Augustini
epistola, 137.

Orthodoxus.

Your *answers* (without doubt) are suddenly fallen to such *deadly debate* among themselves, as, the one is readie to *pull out the throate* of the other: by reason of some bad *disposition*, or present defect in your *memorie*. For *praier* & *fasting* (ere while) was the only appointed meanes to expel the power of the *diuel*: and now, the efficacy thereof, is restrained to *places* & *times*. It was not long since, a *publike ordinance* appointed *generallie* for all men: and now, it is imposed vpon some *speciall persons*. Not long since, it might well be effected by the *partie* himselfe and his *parents*: but now the powerfull *dispatch* thereof,

Memorem
mendacem esse
oportet.

is peculiar onely to preachers and pastors. Not long since, it was an ordinarie power, incident to any godly Minister or others: but, no Minister now (how godlie soeuer) hath the good hap to *but on that matter*, laue onely your selfe. Thus then you see, that, as the *disease*: so also the *cure*, it doth ebbe and flowe with the Moone.

See M Darel
Narration,
fol. 1. pag. 1.

Howbeit, these doubtfull vncerteinties, doe saour verie shrewdly of some *legerdemaine*, at the least. And, howsoeuer your selfe (auouching that God maketh speciall choise of persons, of places and times) would cunningly shelter your cause vnder *Augustines* credite: verie certeine I am, that the same is onely a *Iesuiticall ingling denise*, and therefore, it deserueth the selfesame answer with theirs. For, be it that the Lord, (as *Augustine* saith) doth make a speciall choise of persons, of places and times, for the orderly effecting of euery such admirable action: this prooueth not, that the power of working myracles continueth still to this present. Onely it sheweth, that, whensoever the Lord worketh any woonderfull worke: he is free to make choise of persons, of places and times, as seemeth best to his wisdom. And therefore (admitting all this for a truth) do tell me withall, by what meanes you are certeine that the Lord made speciall choise of your selfe, for such speciall busines?

Rhem. testa-
ment, Luc. 4. 23.
sect. 3.

See D. Fulke
contra Rhem.
Luc. 4. 23.
sect. 3.

Item, ibid.
1. Cor. 12. 9.
sect. 2.

Exorcistes.

Why sir? the verie effect it selfe, doth fully declare the truth of the matter: for, I cast forth the diuell.

Orthodoxus.

Be it, that some such effect as your selfe surmizeth did forthwith succeed your saide enterprize: yet, forsomuch as your selfe did no more in the matter, then was ordinarily incident (you say) to any godly preacher or others: how comes it to passe, that those other (performing the very selfesame things you performed your selfe) no such admirable effect should follow their labors? Was it, for that the rest of the Ministers were all, but *ungodly wretches*, in comparison of you? Or, was it so rather, for that (those Ministers fearing the Lord aright) the Lord would not suffer their innocent soules to be fallily seduced by any such sleights: or, for that you your selfe (being at that time more destitute of grace) had (for the present) some power to effect such a false deceivable signe; to your greater

See M Darel
Narration,
fol. 1. pag. 1.

2 Thes. 2.

Math. 24. 23.

24.

2. Thes. 2. 9. 10. *condemnation, without speedie repentance?*

Exorcistes.

Howsoever I may not impute a lesse measure of *godlinesse* to others, neither yet arrogate any more to my selfe, then to any of the rest: verie certaine it is, that, onely my selfe had then the *speciall power* to expell the *diuell*.

Physiologus.

Master *Orthodoxus* let me *argue this point*. Come on *Exorcistes*. If your owne selfe (as you say) had then a more *speciall power* to expell the *diuell* by *prayer* and *fasting*, then any of the rest: that your said *power*, it must needs be a *vocall*, or *personall power* at the least. My meaning is, that such a *speciall power*, it proceeded either from your *prayer*; or your *person*, but not from your *prayer* at all: for, the others also, they *prayed* and *fasted* as deuoutly as you did your selfe, albeit in vaine: and therefore, your *prayer* (of it selfe) it could haue no more *power* then theirs, vnlesse hapily you haue some *speciall prayer*, for that *speciall purpose*, beyond the rest of your *brethren*. Yea, and when all comes to all, it was not your *prayer*: but your *preaching* (it should seeme) that expelled the *diuell*.

Againe, if such a *speciall power* proceeded from your *person alone*: then surely, that selfesame *personall power*, it was either some *naturall*, or, *supernaturall power* at the least. Howbeit, a meere *naturall power* it might not possibly be: because, no *created*, or meere *naturall power*, may possibly extend foorth it selfe to any such *supernaturall action*, as hath been sufficiently shewed before.

Exorcistes.

That followeth not. For, *the body of Christ*, it was vndoubtedly a *created or true naturall boay*, and yet notwithstanding, there went *verie* or *power* from out of the same, for the admirable *curing of people*. And therefore (if it so seemed good to the Lord for the glory of his name) why might not some *power* (in like manner) proceed from my *person*: for the timely expelling of that *spirit* or *diuel*?

Physiologus.

Besides your *shamelesse pride* in matching your *body* with *the body of Christ*: you do monstrously mistake the very *point* of your purpose. For, do you imagine, that, there went any *power*

power essentially, from out of the body of Christ, for the admirable curing of any?

Exorcistes.

I make no question thereof. And, the scripture, it telleth vs *Luc. 6. 19.* plainly, that, the whole multitude thronged to touch him: for, there proceeded vertue out of him, and healed them all.

Physiologus.

Though it be said in the text, that, vertue proceeded out of Christ, to the curing of many: yet, that must not be vnderstood, as though any vertue (essentially existing in the naturall body of Christ) did passe forth essentially from him vnto others, in that selfesame absolute number: no, but this proceeding of vertue from the bodie of Christ vnto others, is so farre forth to be accounted a going forth, as the effect may be said to proceed from the cause. Or it is to be interpreted according to the maner of a cause, producing an effect. The which are said to go forth the one from the other: in as much as the verie cause it selfe doth apparantly shine forth in that selfesame effect which it worketh. And, euen after such a manner, we must vnderstand this matter in question. Because, the Diuine vertue it selfe (essentially existing in the person of Christ) did effectually procure present health to the parties oppressed. Otherwaies, how must that text be vnderstood which telleth vs, that the wisdom of God (being but one & the same) can do all things it selfe: that it reneweth all, and entreteth euen into the holie soules, making them the friends and prophets of God. Now sir, because it is said he entreteth into the holie soules; must we therefore imagine, the holie spirit of God to be any where now, where it was not before? not so; for the same of necessitie (at all times and seasons) is euerie where present. Howbeit, because the holie spirit of God doth then more especially procure an apparant effect of spirituall graces to shine forth in some soule where they shone not before: therefore the spirit of God, may then be said truely to enter into such a soule, because the efficacie thereof doth more effectually, and more apparently breake forth to the view of our eies. And euen after this selfesame sort (I assure you) we are to vnderstand (in this place) the vertue going forth from our Sauour Christ, to the curing of others: because the Diuine vertue it selfe (perpetually existing in the person of Christ) at that verie same instant, did more effectually cause health in those the diseased

In eodem numero.

Wis. 7. 27.

Luc. 6. 19.

parties. So then, howsoever this *place* may serue verie fitly, to shew forth the *efficacie of Christ his vertue in curing diseases:* it helpeth nothing at all to vnderprop your *pestilent opinion*, of a *vertue or power essentially proceeding from your owne*, or anie mans person, for the powerfull expelling of *spirits and diuels.*

Exorcistes.

But, tell me I beseech you, was that *miraculous curing of people by those selfesame touchings of Christ*, a worke of his *Diuinitie onely*: or of his *humanitie also*?

Physiologus.

*Leo, in epist. ad
Flavianum.*

This I must shew you for certeine, that *Leo* himselfe, verie flatlie affirmeth all the *miraculous actions* effected by *Christ*: to be effectually wrought by his *Diuinitie onely*. For, seeing (saith *Leo*) there are vndoubtedly in the person of *Christ* two distinct, or essentiall natures: the one *Diuine*, which shineth forth by *extraordinarie miraculous actions*, and the other *humane*, which doth solely vndergoe all offered *iniuries*. It foloweth necessarily, that, looke how the *humane nature* applieth it selfe to the *vndergoing of iniuries*: euen so, the *diuine nature* disposeth it selfe to the *effecting of myracles*. But, the *humane nature alone* applieth it selfe to the *vndergoing of iniuries*, because, to suffer at all, is a thing vtterly opposite to the nature of the *Deitie*: therefore, the *Diuine nature alone*, it likewise disposeth it selfe to the *admirable effecting of miracles*, because, the effecting of such, surmounteth the compasse of *Christ his created humanitie*, according to that of *Dauid*, *Iehouah alone doth wondrous things*. Againe, the *miraculous actions* they do *highlie exceed* the whole power of any *created nature*. But, the *humanitie of Christ*, it is onely a *created nature*: therefore, the *humanitie of Christ* (of it selfe) can effect no *miraculous actions*.

Psal. 136. 4.
*Opera miracu-
losa excedunt
totam virtutem
naturae creatae.*

Lycanthropus.

This I suppose, is vndoubtedly true, and without contradiction at all.

Physiologus.

It is so I confesse, being warely and wisely vnderstood: else there may lie some exceptions against it. For, the *comparison* it holdes verie fitlie in this one respect. Namely, that as the *humanitie of Christ alone*, was a reason or cause of his *vndergoing the offered iniuries*: so surely, the *Diuinitie of Christ alone*, it was also the reason, or *primarie efficient cause* of his *effecting the miraculous actions*. Howbeit that selfesame *comparison*, it holdeth

Phil. 2. 7. 8.
Heb. 2. 14.

Eph. 1. 19.
Phil. 3. 21.

deth not so currantly in a second respect. For, howsoeuer it is no waies repugnant vnto the *humanitie of Christ*, to be also an *effector of miracles instrumentally*: yet is it quite contrarie vnto the *Diuinitie of Christ to suffer afflictions in any respect*. I meane, either *principally or instrumentally*: because, the *diuinitie* it selfe, is wholly *impassible*. Although yet I dare not denie, but that (in an onely especiall regard of the *supposed identitie*, or *communicable proprieties of both natures in the one person of Christ*) that which is truly said of *the one*, may be as true said of *the other*. For first (respecting *the whole person of Christ*) it is not vntruelly said, *that the Godhead did suffer*: againe (respecting *the whole person of Christ*) it may as truely be said, *that this childe* (meaning Christ) *created the heauens*. Because, Christ himselfe is that *eternall word of the father*, whereby all things (in the beginning) *were created and made*. And therefore, *that sentence of David*, who saith *that Iehoua alone doth wondrous things*: it is not so to be taken, as happily you would haue vs imagine. For, the word (*alone*) in that place, it excludes not the *humanitie of Christ* as any *instrumentall*: but onely as a *meere principall agent* in working *wondrous things*.

Act. 20. 28.

1. Tim. 3. 16.

Gen. 1. 3. 14.

Ioh. 1. 1. 2.

Col. 1. 16.

Psal. 136. 4.

Exorcistes.

But sir (notwithstanding this your *cunning distinction*) it is verie apparant, that, euen the *humanitie of Christ alone* (as a *principall agent* it selfe) did worke sundrie *miraculous cures*, in sundrie diseased persons: for, so many as *but touched his bodie*, yea, or *the hemme of his garment*, they were presently healed. Now then, if those selfesame *touchings* of Christ, did not *effectually worke* in those the aforesaid *cures*: it must necessarily follow, that *Christ did something in vaine*. But Christ, he did nothing in vaine: therefore, euen those the aforesaid *touchings* themselves, did *effectually worke* in those the forenamed *cures*. Howbeit, those sensible *touchings*, they were onely *meere actions of Christ his humanitie*: therefore, Christ his onely *humanitie*, did *principally and effectually worke* in all those the forenamed *cures* which succeeded those *sensible touchings*.

Rhem. testa-

ment, Marc. 3.

10. sect. 1.

Math. 9. 21. 22.

Marc. 5. 27.

and 6. 56.

Luc. 8. 45.

and 6. 19.

Physiologus.

D. Fulke contra

Rhem. testa-

ment, Marc. 3.

10. sect. 1.

Ambrose in

Luc lib. 6. cap. 8.

Christ, he healed so many, as *bandled him spiritually by the apprehension of faith*: not all such as onely *but touched him corporally by corporall sense*. Otherwise, if onely a *sensible touching of Christ* or his *garments*, had *principally and effectually* beene able

Math. 26. 49.

Marc. 15. 17.

20.

Ioh. 18. 22.

Luc. 8. 43. 45.

Beda in Marc.

lib. 1. cap. 3.

Psal. 136. 4.

מִמְלֵכָהּ
Mammilla im-
plena.סֵדֶר וְאֵי-
סֵדֶר.Accurus bono-
rum omnium.

מִכָּל מַעֲשֵׂה.

Sua uerbis
omnia alens.

Psal. 135. 6.

ble of it selfe alone, to worke those selfesame cures: then, *Iudas that kissed him: the souldiers that stripped him: the high priests servants that smote him: yea, and the rest of the people that thronged and pressed vpon him: had beene euerie of them also effectually amended of all their maladies.*

Howbeit (saith Beda) *onely, those men alone, doe truely and effectually handle our Sauour Christ: who spiritually receiue his faith, and his loue in their hearts.* So then, for a more plaine vnderstanding of our matters in question, it shall not be amisse, to proceed more exactly vnto a more orderly consideration of all *miraculous actions*: and this also, in a double respect. Namely, either *principally*: or *instrumentally*.

First, if we take due consideration of the working of *miracles principallie*, I meane according to their *primarie*, or *proper efficient*: then are we bound (without contradiction) to beleue, and confesse, that all *miraculous and supernaturall actions*, do highly surmount the whole power of euerie *creature whatsoeuer*, and are onely peculiar to *Iehouah himselfe, who alone doth woondrous things.* Yea, this is vndoubtedly true, that, no one *supernaturall action* (how simple soeuer in shew) may possible be effected by any other power *principally*: but, by the onely *supereminent power of El-shaddai alone*, I meane, that *al-sufficient, omnipotent, and almightie Iehouah himselfe.* Who is an *unmeasurable mountaine of goodnes*: the onely true *cheerishing dug* that is neuer drawne drie: yea, and *who only accompliseth whatsoeuer he wils in heauen and in earth*: at what *time*, in what *place*, and after what *maner* best pleaseth himselfe.

Howbeit, if we respect the working of *miraculous actions* but *instrumentally*, I meane, onely according to their *secondary* or *instrumentall cause*: then must we (in like maner) beleue and confesse, that euen *Christ* also (respecting onely his *humanitie*) and many other of the *saints* besides (in the powerfull effecting of many *miraculous actions*) did *ministerially*, or *instrumentally* accomplish the same. Neither yet, doe I account the *humanitie of Christ*, and other the *saints of God*, as *instruments* equally alike in the working of *miracles*: but, *distinguish* them also according to their *differing degrees.* For, howsoeuer (*distinguishing only the primary & instrumentall efficientes*) I did sort the in one and the selfesame *ranke*: yet I acknowledge withall, an
apparent

apparant plaine difference euen in those *instruments* themselves, respecting especially, *their different maner of working*. And therefore it will greatly enlighten our matter, if we doe further declare, first, *how the humanitie of Christ is an instrument* in the orderly effecting of *miracles*: and then next, *how other good men, may also be said to be instruments*.

Lycanthropus

A verie excellent order: I pray you therefore proceed.

Physiologus.

With verie good will. First therefore, although it be true, that *Iehouah* alone is the *primarie* or *principalle efficient* of euerie *miraculous action*: yet, this also is as certainly true, that *Iehouah* doth effect those admirable *actions*, by some such chosen *instruments*, as seemeth good to his *wisedome*. Neither are those his saide *instruments* of one and the selfesame condition: for the *instruments* wherewith the Lord serueth his purpose, they are twofold: namely, either *coniointed*, or *seperated instruments*. The *coniointed instrument* is *Iesus Christ*: who, albeit he be God, and man; yet is he not two but one *Christ*. And therefore the *diuinitie*, and *humanitie* being inseperable united together in the person of *Christ*: the saide *humanitie*, it becommeth effectsoones, a *coniointed instrument*, vnto the *diuinitie* it selfe, in the powerfull effecting of *miracles*. Whereas all other men, else, howsoeuer they also may be the *instruments* of God in working of *miracles*: yet are they onely but *seperated instruments*, and not so neerely united vnto the *diuinitie* it selfe in any those admirable *actions*, as is the *humanitie* of *Christ*, and therefore, though *instruments* also, yet no such excellent *instruments*, as is the *humanitie* of *Iesus Christ*.

This (if it seemeth obscure to our sense) may verie fitly be illustrated from the resemblance of a Carpenter entending, and effecting some admirable worke: if we consider therein, the Carpenters minde, his hand, and his axe. For first, the minde of the Carpenter (it being in perpetuall motion) is the *primarie efficient cause* of that selfesame entended *business*: but yet, the Carpenters hand is a *coniointed*, and his axe also a *seperated instrument* wherewith he effecteth the purposed worke. Now then, euen as the Carpenters minde it selfe, doth primarily effect the whole worke, but yet so, as he useth withal, his hand as a *coniointed*, & his axe as a *seperated instrument* to accomplish the same:

so surely, the *diuinitie* alone doth principally effect ech wonderfull thing whatsoeuer, although yet the *diuinitie* it selfe (so oft as seemeth him good) doth vse the *humanitie* of *Christ* as a *contoynd*, and other good men, as a *seperated instrument*, for the orderly accomplishment of many most admirable matters. And therefore, euen as the *axe* can worke nothing at all, but by the power of the hand, neither yet, the hand it selfe, but by the onely direction of the *Carpenters minde*: so surely, the holiest person on earth, can effect no admirable action at all, but in and by the power of *Iesus Christ*, as by the hand of the *Deitie*, neither yet the saide hand, I meane the *humanitie* of *Iesus Christ*, (which is as it were a *contoynd hand* vnto his *diuinitie*) it can (of it selfe) no further accomplish any one *supernaturall action*, then the *diuinitie* alone doth dispose it, and direct it vnto. So then, howsoeuer the *humanitie* of *Christ*, and many other good men, did *instrumentally* effect many admirable matters, and therefore (in that selfesame respect) were onely but the *organicall instruments* vnto the *diuinitie* it selfe, the onely true agent in all those actions: yet surely, the *humanitie* of *Christ*, is a much more excellent instrument then any of the other besides, in an especiall regard of that *unspeakable diuinitie*, whereunto it is *inseperable united*. By vertue whereof, it was wholie sufficient for *Christ* (being perfectly God, and man) to say thus to the diuell, *I charge thee come out of the partie possessed*: whereas all others adiuured him only in the name and power of *Iesus Christ* to depart. Howbeit, whether those good men themselves, or the *humanitie* of *Christ* (being solely, and onely considered as they are in themselves, without any transcending respect of the *deitie*) did by meanes of their owne *naturall power* exsisting *naturally* in them, effect any such admirable matters: that I suppose may iustly be doubted.

Lycanthropus.

I pray you resolute vs something herein.

Physiologus.

How may I dare to resolute you in that, which some others of singuler account, hath left in suspense. For, *Augustine* (entreating of the manifold miracles wrought by the *Saintes*) he leaues the matter *undiscussed*, thus. *Whether the eternall God doth work these admirable matters by himselfe alone, or, whether he effecteth these things by his Ministers: yea, and euen those selfesame*

Hieronimus,
Marc. Vigerius,
Decachord.
chord. 3. 45.
fol. 191.
Theod. Bez. 4. ad
Brenij argu-
ment. 3. de carnis
Christi omni-
presentia.

August. de ciui-
tat. Dei, lib. 22.

same things also, which are wrought by his Ministers: or whether he doth these things by the spirits of Martyrs departed: or, by the bodies of good men yet living: or whether (by his Angels invisibly, immutably or incomprehensibly) he accomplish the same: or, whether by any other meanes else which may not be comprehended of mortall men: the faith of the resurrection to eternall life, will one day make it apparantly evident. Loc, thus much saith Augustine: and so leaveth the matter.

Exorcistes.

Yea, but Gregory, he seemes to determine the same in this *Gregorius, Dialog. lib. 2.* fort. These holy men (saith he) who claue fast to the Lord with a deuoute and religious mind, they were accustomed to work many miracles, both principally, and instrumentally: I meane, sometimes by praiser, and sometimes againe, by an actuall power permitted vnto them.

Physiologus.

Gregory (you say) he seemes to determine the matter. If this be all that he saith therein, then surely, he vndertaketh more in a seeming shew: then he is able to performe in any shewing substance at all. For, that which you aleadge from Gregory, is no determination: vnlesse you happely imagine that we may boldly beleene it, because your Gregory doth but barely report it.

Exorcistes.

Nay sir, he doth not barely report the matter; but, he prooues it, very soundly, by reason, and example both.

Physiologus.

Shew vs his reason first: that we may soundly examine the soundnesse thereof.

Exorcistes.

His reason is this. They to whome is granted a greater power in that which is more, it is no merueile at all, if a like power be bestowed vnto them, in that which is lesse. But, a power to be made the sonnes of God by adoption (which is more then the working of miracles) is freely permitted to all the Saints of God: and therefore, there is no wonder at all, though a like power be bestowed vnto them, for the working of miracles, it beeing a faculty inferiour to the other by much, yea, and such a power also, as the very wicked may haue.

Physiologus.

ἐξουσία.

Theod. Beza, in
annotat. super
Ioh. 1. 12.
Gylbertus Lon-
golius in Lexic.
Græc.

Theod. Beza, in
annotat. super
Ioh. 1. 12.

Iohan. Calvin.
in Ioh. 1. 12.

Ioh. 1. 12. 13.

Iohannes Cal-
in Ioh. 1. 12. 13.

The soundnesse of this reason, consisteth in *unsoundnesse* alto-
gether: and therefore, the supposed *soundnesse* thereof, for the
prooffe of your purpose, is nothing else in effect, but a *festured*
incurable corruption, concerning both *matter* and *forme*. For
first, that it is faulty in *matter*, your selfe may plainly per-
ceiue; in that it wholly relieth vpon a very false *exposition*,
concerning the word *Exousia*. For, whereas your Gregory, or
your selfe (in his name) do translate it a (*power*) the whole *co-*
herence, and *circumstance* of the *text*, doth plainly declare,
that, it ought rather to be termed a *right*, or *prerogative*. Yea
and (which makes me to merueile) sith that selfesame word is
diuersly translated, according to the *diuerse occasions* thereof,
namely, sometimes a *power*, sometimes a *faculty*, sometimes a
liberty, sometimes an *authority*, sometimes a *care*, a *procurat[i]on*, a
right, or *prerogative*: It is too too strange that your selfe (quite
contrary to the true scope of the *text*) should so confidently
cleaue to the word (*power*) alone, about all the other rehear-
fed before. Neither may I possibly perceiue your purpose
therein, vnlesse happely you would *impe* with *Castalio* and
the *papist*s in their *free-will opinion*: a thing directly *opposite* to
the holy *ghost* himselfe, as you may plainly perceiue, both in
that, and the *verse* immediately following. Where the *Euan-*
gelist, acknowledgeth onely such as are *borne of God*: to haue
the *right* or *prerogative* to be *made the sonnes of God*. Not vnder-
standing by the word *Exousia* (as your selfe would fallily beare
vs in hand) any power of *electing*: but a power of *apprehending*
the *adoption of God by faith*. Attributing wholly therein, the ef-
fectuall *working power* of that selfesame *adoption*, to the almighty
alone: and, the *power of apprehending that priuilege*, vnto the
sauing faith of the adopted sonnes of God in Iesus Christ. Yea, and
thus much also your selfe (at vnwares) doe flatly confesse in
your very *assumption*, saying, that they haue *power to be made the*
adopted sonnes of God: making them plainly (you see) very
passiues, and no *actiues* at all in the work of *adoption*. And so,
your owne *reason* concludeth directly the contrary of that
which you labour to prooue: namely, that those *good men of*
God, they had onely a *passiue power* in the working of *miracles*,
that is, they had none other but an *instrumentall power* therein,
as we shewed before.

Second.

Secondly, your reason it is faulty also in forme. For (besides that the same is in no good forme) it concludeth only, a (maybe) from a bare, or naked supposall: telling vs (by a pittifull begging of the cause in question) that, if the Saints haue an actuall power in the greater, there needes be no merueile at all, if sometimes, they haue also a like power in that which is lesse. Very true as you say, if the Saints of God haue in deed, an actuall power in that which is greater: then, the sequel of your speech might hapely haue in it, some more probability. But, whether they haue in them such a power or no: your Gregory he hath not concluded as yet.

Exorcistes.

Yea, but he illustrates the matter, by a plaine example.

Physiologus.

How could he illustrate the thing that is not at all? For, it is not yet concluded (you see) that the Saints of God had euer in themselves, any actuall power for the working of miracles: and therefore, he cannot possibly illustrate the same, by any example. Notwithstanding, propound your example: that so we may see whether it be any sounder then the reason produced before.

Exorcistes.

That sundrie deuout and religious persons did effect many miracles, sometimes instrumentally, and sometimes principallie: I meane, sometimes by prayer alone, apprehending the power of Christ, and sometimes also, by an actual power permitted vnto them, it is verie apparant (saith Gregorie) by these following examples. First, the Apostle Peter, (instrumentally by praier alone, apprehending the power of Christ) restored Tabitha againe to her life. Act. 9. 40. On the other side, the selfesame Apostle (more principallie, and by an actuall power, in himselfe, and without anie innocation or praier at all) did actually deliuer Ananias to death. Act. 5. 5. By both which, it is verie apparant, that the holy men of God, they had in themselves, not onely instrumentally, but (which more is) euen principally also, an actuall power, for the powerfull expelling of spirits and diuels.

Physiologus.

That, some holie men of God haue had an especiall power permitted vnto them, for the admirable effecting of miracles; no wise man will euer denie: because the Scripture it selfe doth plainly

1. Cor. 12. 10. plainly auouch, that, *unto some there was given the operations of great workes by the spirit of God.* Howbeit, this we must hold withall, that, such a power whatsoeuer, it was onely an *instrumentall*: and no *principall power* at all. For, seeing the sacred *Scriptures* do flatly affirme, that *Iehouah alone doth wondrous things*: we must therefore, verie conscionable confesse and acknowledge, that, *Iehouah alone is the author*, and man but the *instrument* of all those admirable *actions* whatsoeuer, which he (by their hands) doth so powerfully accomplish. Touching therefore your vaine surmise of *Peter* his *principall power* in the *actuall* deliuerie of *Ananias* to death: the *Euangelist Luke* (a little after) doth flatly auouch, that, *Peter* was onely the *hand*, whereby the *Lord* himselfe (with his *scepter*, or *two edged sworde*) did wound *Ananias* his soule *unto death*. Yea, and it is verie apparant by the *storie* it selfe, that *Peter* he had *onely a Ministeriall power* in that *action*: he being but a *Minister*, and no *Master* of that selfesame *worde* of the *Lord*, which is *vn-*
2. Cor. 2. 13. 14. doubtedly, *a sanour of death unto death, in them that perish.* Howbeit, because that selfesame *death* of the soule cannot possiblie be discerned by our *corporall eyes*: the *Lord* therefore he sawe it exceedingly good (euen by the *Ministerie* of *Peter* therein) to giue an *extraordinarie visible token* thereof, on *Ananias* his *bodie*. To the end, that so many as then beheld, or should from thencefoorth but heare of the same, might tremble at the *maiesticall power* of the *word*: and humble themselues to the *auctoritie* of *God*. Who hauing plainly foretold by the mouth of his *prophet*, that, *he would smite the earth with the rodde of his mouth, and with the breath of his lippes destroy the vngodly*: did euen then (by the *Ministerie* of *Peter*) exhibite vnto vs, an *experimented triall* thereof. So then, howsoeuer *Peter* himselfe (he being the *speciall instrument* of *Iehouah* in that most admirable *matter*) might (by vertue of the *principall agent* it selfe) attaine to the admirable *acting* of that, which highly surmounted the whole *facultie* or *power* of his owne proper *person*, euen as we also may see, that, a *naturall heate* (by a *power* in the soule) begetteth *flesh*: yet had *Peter* (as hath that *naturall heate*) onely an *instrumentall*, and no *principall power* in effecting the *action* it selfe, as we shewed before. Being therefore but onely a *bare instrument*, the *instrument* (how absolute soeuer in it selfe) is *vnable* to giue any further *essentiall forme* to any
- D. Fulke in Rhem. testamēt, Act. 3. 12. sect. 4. 5.
- Act. 5. 12.
- Joh. Calvin. in Act. cap. 5. 5.
- Joh. Calvin. in Act. cap. 5. 5.
- Isa. 11. 4.
- Philosophus lib. 2. de anima.

any such admirable matter : then the principall efficient it selfe,
doth powerfully dispose, and direct it unto.

Exorcistes.

Well sir, if none other but a bare instrumentall power doth proceed from the instrument it selfe in the powerful effecting of admirable actions : why then doth the Scriptures so carefully record the spittle of Christ : the hemme of his garment : the annointing with oyle : the shadow of Peter : the napkins brought to the bodie of Paul : with many other such signes, and woonders, which were wrought by the onely bandes of the Apostles, and of other the saints of God?

Physiologus.

All those ceremoniall matters (how many, or how marvelous soeuer) they had (in their owne nature) no actuall or miraculous power, for the powerfull effecting of miracles : but, were onely externall tokens of an extraordinarie grace of God, dispensed unto men in the vſage of them. And therefore, we may not grossly imagine any such essentiall power, or holines in ceremonies, or creatures insensible, as is able to effect any thing actually of themselves : but seeing it so pleaseth the Lord (by himselfe, or his saints) eftscoones to vſe such sensible matters, as meere testifying tokens to vs, and no exhibiting signes in themselves, of that his infinite power in the acting of miracles : we must therefore (by the helpe of those sensible signes) endeavour foorthwith to transcend, or mount vp beyond the shallow reach of our reason, to Iehouah himselfe, the primarie, and onely efficient, and (by the onely apprehension of faith) bee fully perswaded, that, he alone is able to doe whatsoeuer he please, in heauen, and in earth. Otherwise we shall with the grunting papistes, and the carnal Capernaïtes, (being beastes without reason) but, lie altogether groueling vpon those earthly ceremoniall signes : in, and by which we should (as it were by windowes, or grates) prie through, and espie with our spirituall eyes, the beloued himselfe, who standeth behind our wall, and cannot be seene without sensible eyes. Howbeit, this your needlesse fantasticall doubt concerning miraculous actions (the same arising as it doth, from one onely sensuall view of some externall difference in the doing of those selfesame miraculous actions) it may soone be discussed, if you would but consider aright (as you ought) those miraculous actions themselves in a double respect. Namelie, in respect

respect first, of the *actiue vertue effecting them*: and then next, of the *actions effected thereby*.

Lycanthropus.

How first I beseech you, in respect of the *actiue vertue effecting*?

Physiologus.

Why thus. If we duly consider of all sortes of *miracles* in an onely respect of the *actiue vertue* it selfe, which *actually effecteth those miracles*: we shall plainly perceiue, that no one of them all (how admirable soeuer in our carnall account) is in it selfe more excellent, or greater then any of the rest. Because they are all of them, equally *effected*, by the *onely diuine*, and *infinite power of Iehonah* himselfe: and are such, as doe wholie surpasse the power of euery *created nature*, how holy soeuer. So that (in this onely respect) there appeereth no difference at all among any the *miraculous actions of God*: because, those selfesame *actions*, are all equally *effected* by that *uncreated infinite power*, which, is euermore but one, and the same.

Pneumatomaticus.

And, how also (I pray you) in respect of the *actions effected thereby*.

Physiologus.

Surely, euen thus. If we duly consider againe, the *onely actions*, so powerfully *effected* by that *infinite power of God*, without any such *transcending reach*, to the *principall author* himselfe: then shall we as plainly perceiue an apparant *externall difference* in all those the *miraculous actions*. Whether we respect the *effected actions themselves*: or the *manner of effecting the same*. For first, if we respect but the *only effected actions themselves*; then no doubt, there may some one of them appeare

Aug. Marlorat.
in Joh. 14. 12.

more excellent then another by much. As for example, the *raising of dead men to life*, doth outwardly exceede the *curing of leprosies*: and, the *curing of leprosies*, doth sensibly surmount the *curing of some sudden new sicknesse*. Again, if we also respect the *externall manner of effecting* those admirable *actions*: we may likewise perceiue an apparant difference therein. For, it is outwardly, more admirable *to cure a leprosie by word*, then *by touching or handling*: and, more woonderfull by much, *to heale the diseased by a passible, or vanishing shadow*, then *by an audible, or sounding word*. Because, such a *sounding word*, is

some

some matter, proceeding powerfully from the *partie* that speakerth: whereas, the *vanishing shadow*, it is *no matter*, proceeding from the *partie* himselfe, but onely, a *privation of light*, by an *interposition of the partie his bodie*. Thus then, by all the *premisses* it is verie apparant, that, neither the *humanitie of Christ* in it selfe, nor, any one else of the *saints of God*, either had, or, could possibly haue any other, then onely an *instrumentall power* in the powerfull effecting of *miracles*: and therefore, it is too too absurd, that your selfe should dare to chalenge a *personall power*, for the expelling of *diuels*.

Exorcistes.

How cunningly fower you seeme to conclude: very certeine it is, my selfe did *personally* and powerfully *drive forth the diuel*.

Orthodoxus.

You could not possibly effect such a work, by any your owne *naturall power* as hath by *Physiologus* beene handled at large. For, if the *humanity of Christ* (it beeing a *consigned instrument* vnto the *diuinity* it selfe) could not possibly accomplish any such *admirable matter*: much lesse may any supposed *personall power* (existing but *naturally* in your proper person) be able to do it.

Exorcistes.

I perceiue you haue hetherto mistaken my words. For, my meaning is not, that I (of my selfe) did *personally* accomplish that *worke*, by any mine owne *faculty, vigour, or strength*: but, I did the same rather, through the *verine* and *power* of the almighty *creator*.

Orthodoxus.

Oh, then I perceiue you are almost quite *ferreted forth* from all your *starting holes*, and are now brought in a manner before the very *mouth* of that *masking net*, which will so entangle your *toong*, as you shall neuer be able (with all your windings and *turnings about*) to work forth your selfe. For, tel me (I pray you) did your selfe cast forth the *diuel* by meanes of some *supernaturall power from the Lord*: or the Lord rather *drive forth the diuel by your hands*?

Exorcistes.

A very superfluous and needlesse question.

Ortho-

Orthodoxus.

But, the answer is needfull : and therefore, answer vnto it.

Exorcistes.

Why fir: the Lord draue him forth by my hands.

Orthodoxus.

It should seeme *your wits are bewitched*. For, not long since, you said that your selfe did cast forth the *diuel* by *meanes*: but now (perceiuing all *meanes* to faile) you flee to the *power of God*. And so still, you doe make the *power of God* but a *meanes*, and your selfe the *maine* or *principall actor*: that, thereby you may arrogate to your selfe, the glory due vnto *God*.

Exorcistes.

That is no part of my purpose. And, howsoeuer the Lord alone, be the onely *efficient* of euery such admirable *action*: yet (in sundry *scriptures* you know) it is an ordinary vse with the Lord, estoones to grace his *Ministers*, with that selfesame *glory of the work*, which is proper alone to himselfe.

Orthodoxus.

Wee are not ignorant of the course of the *scriptures* concerning that point. Howbeit, when you seeme (as hetherto you haue done) to speake of your selfe besides the *scope of the scriptures*: you must pardon vs then, though we esteeme not your words as *canonicall scriptures*. But, goe to, you cast forth the *diuel* (you say now) by the *power of God*. Do tel me therefore (I pray you) whether you acknowledge not that selfesame *power of the Lord*, a mere *supernaturall power*, and much beyond the *shallow reaches* of any your *natural faculty*, to attaine vnto?

Exorcistes.

Yes, I acknowledge so much.

Orthodoxus.

By what meanes then, did your selfe so effectually apprehend: that selfesame *supernaturall power of God*?

Exorcistes.

By the onely meanes of my *praier* and *fasting*; as I told you before.

Orthodoxus.

And I also did verely suppose you had heard enough before, concerning the *insufficiency* of that selfesame *meanes*, considered

sidered alone in it selfe. But, go to, you apprehended that *supernaturall power* of the Lord (you say) by the onely meanes of your *praier* and *fasting*. Doe tel me therefore, where you haue any *promise* throughout the whole *scriptures*: that, your *praier* and *fasting* (for an effectuall apprehending of that power of the Lord in any such extraordinary actions) ihall be effectually heard of the Lord;

Exorcistes.

Why sir, our Sauour *Christ*, he hath given an infallible promise concerning euerie such action, saying, *Whatsoeuer you aske* Ioh. 16. 23. *the Father in my name he will giue it vnto you.*

Orthodoxus.

Do you imagine, that, those words of *Christ*, containe such a promise as tendeth directly, to an absolute warrant for euerie such enterpise: how *extraordinarie* soeuer?

Exorcistes.

I do more then imagine: for I make no question thereof.

Orthodoxus.

Well then, put case you your selfe (by *praier* and *fasting*) Luk. 9. 54. should vndertake to extreate the Lord forthwith to sende fire from heauen, for the admirable destruction of *antichrist* himselfe, and all his adherents: would that selfesame petition be graunted vnto you, in an onely regard of your *praier* and *fasting*.

Exorcistes.

The prophet *Elijah*; by his onely *praier*, obtained as great a 2. King. 1. 10. matter as this from the Lord.

Orthodoxus.

You wot not (I perceiue now) what spirit you are of. Doe first Luc. 9. 54. prooue directly vnto vs, that you haue *Elijah* his spirit: and, then proceed (in Gods name) to *Elijah* his practise & spare not. Howbeit, because (from this generall promise of *Christ*) you doe grossly imagine that very selfesame warranted assurance, for the powerfull expelling of spirits by *praier* & *fasting*, which *Elijah* obtained against *Azariah* and his seruants, by that his speciall 2. King. 1. 10. *praier* to God: I am willing you should dwell in that your preposterous opinion, so you can demonstrate the truth thereof, by any probabilitie or reason, and therefore, doe frame your owne argument, from that selfesame promise.

Exorcistes.

I frame it thus. Whosoever asketh any thing of God, in the Ioh. 16. 23. name

name of Christ, he shall vndoubtedly obtaine his request: But, to many as (by prayer and fasting) doe craue an *extraordinarie* power for the powerfull expelling of spirits, they aske something of God in the name of Christ: therefore, they shal vndoubtedly obtaine their request.

Orthodoxus.

The verie frame of your argument, is scarce in good frame. For your assumption now (as all men may plainly perceiue) is absurdly fallen into a fearefull consumption. Becaule, howso- your owne selfe (by these preposterous practises) presumed most grossly to prophane the name of Christ, as hitherto you haue done: verie certeine it is, that such a request may not truely be said to be either made, or put vp in the name of Christ. For, to aske any thing truely in the name of Christ, is, either to aske that which onely appertaines to the glorie of his name and kingdome alone: or else, that thing especially, which (for our speciall good) we hope to obtain at the hands of our God, through the gracious prerogative of Christ his name. After the first maner of asking Elijah he called for fire from heauen, and the Apostles (being fearefullie threatned) entreated the Lord to stretch forth his arme, that healing, and signes, and wonders, might be done by the name of his holie sonne Iesus. After the second maner of asking, doe all the faithfull entreate the Lord (by prayer and fasting) for such spirituall graces, as do necessarily concerne their owne and others saluation in Iesus Christ. And hereunto onely, that, the forenamed generall promise (made by Christ) hath a more speciall relation. Now then, that first maner of asking things in the name of Christ, being onely peculiar to such as haue some speciall motion from the holie spirit of God for such speciall requests: it specially behooueth your selfe (in these your admirable enterpizes) to be vndoubtedly assured of some such speciall motion from that selfesame spirit of God, or euer you giue the aduenture so boldly, vpon such an *extraordinarie* practise of any your prayers and fastings. Otherwise, this promise of Christ it appertaineth no further vnto you, then you haue an apparant warrant (from the word it selfe) for the *ordinarie* disposing of those your second maner of suites, by the gracious prerogative of Christs name.

Exorcistes.

Why sir, I had the plaine worde of Christ for my warrant, where

Musculus in
Iob. 14. 13.

2 King. 1. 10.
Act. 4. 30.

Math. 9. 11.
12. 13.

Marc. 9. 24.
Eph. 6. 18. 19.
Coloss. 4. 2.
1. Thes. 5. 17. 23
2. Thes. 3. 1.

where he telleth vs plainly, that, *that this kind goeth not forth, Math. 17. 21. but by praier and fasting.*

Orthodoxus.

I was verely perswaded, you had taken your fill of that *text* before. But, seeing you will *fasten* vpon this portion of *scripture* afresh: I am very well willing you shall haue your full pleasure thereof. And therefore, doe tel me plainly I pray you, whether by the words (*this kind*) in that place, you do onely *distinguish spirits and diuels* from all other creatures: or, whether you do *seuerally* consider those *diuels* themselves, according to their *sundry conditions*?

Exorcistes.

Nay sir, I doe thereby *seuerally distinguish spirits and diuels* among themselves: vnderstanding by the words of *Christ*, onely those *principall spirits*, which can no otherwaies be expelled, but by *praier and fasting*.

Musculus in Math. cap. 17. 21.

Orthodoxus.

And, haue all sorts of *spirits*; or but onely those *principall diuels*, an *actual possession* in men?

Exorcistes.

Vndoubtedly, all sorts of *diuels* haue an *actual possession* in men, and may by a *commanding power* be compelled to depart: howbeit those *principall spirits* whereof *Christ* more especially entreateth, they cannot possibly be expelled but by *praier and fasting*, as an *ordinary meanes* appointed of *God*.

See M. Dares Apolog. in pag. 32. See M. Dares Narration, fol. 5. pag. 2.

Orthodoxus.

As in this *answerelesse answeere* you would haue men imagine, that a bare *ordinary meanes* (by your ingenious handling thereof) is able to effect many *extraordinary matters*: so, it seemes againe by your speach, that the *Apostles* of *Christ* were neuer acquainted before with any of those *principall spirits*, which made them so vnreadie in that *unwonted occurrent* wherewith they were then ouertaken.

Besides that, a man might greatly woonder how your selfe should so readily perceiue the *diuell at Mahgarrison*, to be a *diuell* of that selfesame kinde, in meeting with him so fitly (at the first onset of all) by your *praier and fasting*: were it not, that (by your long experience) you are now grown such an *experimented practitioner* concerning the *Infernall hierarchie*, as both you know how to *conuent* before you, eche *seuerall di-*

well in his *seuerall kinde*, and which way to *conuince* him by his *speciall name*.

*M. Darel was
said to cast 7.
diuels out of
Katherine
Wright: if you
list to beleue
him therein,
and to more echo
diuell by his se-
uerall name.*

*Math. 17. 21.
Luc. 17. 6.*

Neither may this be deemed any matter impossible for your selfe to *effect* at this present: who a *dozen yeeres* since at the least, could *coniuere* foorth *seuen* at a clap, by their *seuerall names*. Telling the beholders thereof, in what *moment of time*, each *diuell* tooke his leaue: and by what *speciall name* he was properly called. Surely, this makes many wise men imagine, that, either you are a man profoundly experienced in the *Cabalisticall craft*: or that else, you haue too too strangely, a long time *deluded* the simpler sort. In bearing them falsely in hand, that (onely by your *prayer* and *fasting*) you doe fully apprehend an *extraordinarie power*, from the Lord, for the powerfull expelling of *diuels*: whereas Christ (the true *wisedome* of the father) doth tell vs, that such an *extraordinarie power*, is onely apprehended by a *speciall faith*. Affirming withall that this *speciall faith*, it hath *prayer* and *fasting* annexed vnto it, as the onely *supporters thereof*, and no *actors at all*, in the admirable *effecting* of any such *accident*.

Exorcistes.

Oh, then I perceiue you haue a long time mistaken my meaning. For, howsoeuer I vrged the holy exercise of *prayer* and *fasting* as an appointed *meanes* for the powerful expelling of *spirits*: my purpose therein was neuer to exclude the *action of faith*, it being an *effectuall apprehender* of that selfesame *extraordinarie power of the Lord*, which so powerfully effecteth the worke.

Orthodoxus.

If this be your meaning, we shall haue you at a *non plus* before it be long. For, seeing now you *make faith an actor* in that your preposterous *enterprise*: doe tell vs directly what *faith* you meane? Whether the *historicall*, the *iustifying*, or the *miraculous faith*: for the *dead faith*, I am certaine it was not.

Exorcistes.

Neither could it be the *historicall faith*: because, that hath onely a *speciall relation* but to the *bare historie of the Bible* it selfe, without any *apprehension at all of the power of God*. As for the *miraculous faith*, that is thought to be ceased long since. And therefore, it was, and is onely a *iustifying faith* which apprehended that *power of the Lord*: by vertue also whereof
any

*4. Joyes Historicales
iustificantes, Miracul-
leuse. Noite*

*Saving faith is iustification
of religion 102*

any godly *Minister*, or others, might as effectually haue performed that *action*, as I did my selfe.

Orthodoxus.

I am iust of your minde, for that matter. Howbeit, if an only *iustifying faith* may effect such an *action*: then hath that *faith* some certaine word concerning such *workes*, with a *speciall promise* of such an effect. But in all the whole *Scriptures* neither word nor *promise* concerning such purpose, is any where extant: and therefore, the *iustifying faith* could not possiblie effect such an *action*.

Exorcistes.

Yes sir, the *iustifying faith*, it hath an apparant word, and a *promise both*, concerning such *matter*, and that also from our sauour himselfe: who told the *possessed childs father*, that, if he *could beleene it*, his *faith* should vndoubtedly haue an effect, because, *all things are possible to him that beleeueth*. And therewithall (vpon the profession of the *fathers faith*) our sauour did presently expel the *euil spirit* from his sonne.

Orthodoxus.

You huddle vp your *reckoning* without your *host*: and must therefore be enforced to *reckon afresh*. For, be it supposed our sauour (in that place) doth vndoubtedly speake of a *iustifying faith*: yet is it certaine, that *Christ* meaneth not there the *Exorcists faith*, but the *faith* of the *parties possessed*. And so (by consequence) it was not *your owne*, but the *yoongman his faith* at *Mahgnitton*, that draue foorth the *dinel*.

Exorcistes.

Very true, *his faith apprehending*: but, *my faith effecting the action*.

Orthodoxus.

You do ouer grossly forget your selfe. For not long since it was the *supernaturall power* of the *Lord*, that effected the *action*; your owne *faith* apprehending onely, that effectuall *working power*. Howbeit, your *iustifying faith* now (it being but a bare *apprehender before*) is become the *powerfull effectour*: and the *possessed mans faith*, the bare *apprehender* of that admirable *action*. Notwithstanding, whatsoeuer you dreame of *Christs words*, concerning *faith* for the *action*, he speaketh there onely of a *faith in the partie*: the verie want whereof, was that which hindred his owne *disciples* from effecting the worke.

Math. 13. 58.

Marc. 6. 5.

Bullinger, in

Math. 13. 58.

Caluin, in

Math. 13. 58.

Gualter, in

Math. 13. 58.

Musculus, in

Math. 13. 58.

Math. 9. 22.

Marc. 5. 34.

Luc. 8. 48.

And for this onely respect, our sauiour (in that *partie alone*) reprooueth the *incredulitie* of that *faithles generation*: who hauing had so long experience of his *diuine operations*, were yet no better in the *faith* then the heathenish *insidels*. Yea, such a grosse *incredulitie* was also the very maine cause why our Sauiour himselfe at Nazaret; either *could not*, or *would not worke many myracles*. Not, that his ineuitable power was vnable (of it selfe) to ouerswaie their *palpable impiettie*: but for that (the Lord hauing solemnly decreed the powerfull effecting of those admirable *actions* by an *interposition of the parties owne faith apprehending his power*, and by other good meanes correspondent thereto) their owne *unbelieve and hardnes of hart*, had (so much as they might) verie fearefully foreclosed the bottomles fountaine of those his *spirituall graces* from flowing among them. Whereas on the other side, he readily yeeldeth to the *timely requests of such as beleene*: whatsoeuer they craue concerning those admirable *actions*. By all the *premisses* then, it is too too apparantly euident, that *Christ* (in this place) he speaketh onely of the *parties possessed*, and not of the *Exorcistes faith* at all.

Exorcistes.

But *Christ* afterwards told his *Disciples*, that, *their owne unbelieve* was the cause why *they could not cast forth the diuell*. Protesting withall, that, if they had but so much true faith as one graine of *mustard seed*: they should haue beene able thereby, to remooue *mountaines out of their places*.

Math. 17. 20.

Luc. 17. 6.

vey il parle de foy
miraculeuse

Orthodoxus.

Do you vnderstand *Christs words* in that place, of the *justifying faith alone*?

Exorcistes.

Yea, why not?

Orthodoxus.

Aske you why not? Why man, by this meanes you would bring vs in doubt of the *Apostles iustification*: and which more is, you do verie blasphemously derogate from the authoritie and dignitie of their *authentickall writings*.

Exorcistes.

Nay sir, I call not *their iustification* in question, but do onely declare what was the *principall stoppage to that speciall action*:
name-

namely, the not effectuall working power of their owne faith for the present.

Orthodoxus.

Well yet, by the *tenour* of your speech you would haue vs imagine at least, that the *iustifying faith* of *Christs disciples* did oftentimes *ebbe and flowe with the moone*: because (howsoever the same was alwaies inherently dwelling *within their hearts*) the *efficacie* thereof (for that present) was suddenly false to a verie low ebbe.

And (which more is) we must (by the purport of your speech) be further perswaded, that verie many whom *Christ* (in the *generall iudgement*) will finally, and iustly reiect as *workers of iniquitie*: they had once (notwithstanding) the true *iustifying faith* in themselves, howsoever they finally fell from the same. For many of them also, did (in *Christs name*) as effectually, and as powerfully drive forth the *dinels* from people possessed, as did any of the rest, how holy soever. And so (by consequence) howsoever the *callings and gifts of God to saluation be without repentance*: verie manie notwithstanding, they may and do loose their *iustifying faith*, and finally fall from the *grace of God*. This as it *strengtheneth* verie shrewdly the *popish opinion of falling from grace*: so doth it mightily weaken that vndoubted assurance of the *sauiing faith* in all the *elect*.

Exorcistes.

Let it strengthen, or weaken whatsoeuer it will: verie certaine I am, that the *iustifying faith* may effect such a worke.

Orthodoxus.

If you meane such a worke, as your faith effected at *Mabg-witton* of late, we are growne to an issue. Howbeit, if you imagine that the *iustifying faith* may miraculously drive forth a *dinell*: then, all the *elect* (how vnexpert soever) they also are sufficiently able to cast forth *spirits* and *dinels* if they please. For, they are all mutually interested in the selfesame *iustifying faith*: and do iointly participate with all the *prerogatives* thereof whatsoeuer, as well as any of the rest. Yea, then those other *preachers* also, who seuerally, and at sundrie times did deale with the *partie possessed*: they might as effectually haue dispatched that matter as you did your selfe: vnlesse haply you imagine them but *reprobates concerning the faith*.

Besides all this, if the driving out of *dinels* from men, be (as you

you would haue vs imagine) the vndoubted effect of a *iustifying faith*: it must necessarily folow, that, so manie as cannot effect such a worke, they may doubt of their *iustification in Iesus Christ*.

Yea, and those other *Preachers* also (who eftsóones before, and with your owne selfe at that present) attempted the *matter* in vaine: they may begin to make some scruple of *conscience*, concerning the soundnes of their *iustification*, for their *faith could effect no such worke*.

Briefly, if the powerfull expelling of *spirits* and *diuels* be in deed (as your selfe doth auouch) the *essentiall effect* of a *iustifying faith*: then surely, that selfesame effect (so highlie surmounting verie many of the rest) it would vndoubtedly haue beene reckoned up in some one of those places at least, where the other effects of that faith are purposely registred by the spirit of God. Howbeit, this powerfull expelling of *diuels*, is not anie where mentioned amongst those other *essentiall fruits of iustifying faith*: and therefore, the same is no *essentiall effect* of anie such faith.

Rom. 5. 1. 2. 3.
2. Pet. 1. 5. 6. 7.
Heb. 11. 32. 33.
34. 35. 36. 37.
38.

Exorcistes.

But in the xvj. of *Marke*, this powerfull expelling of *spirits* or *diuels* is principally put downe as an infallible effect of the faith of the Gospel. For, after our Sauour Christ had spoken these words, *he that beleeueth and is baptized, he shall be saved, he that beleeueth not, shall be damned*, then he addeth foorthwith: *and these tokens shall follow them that belecue. In my name, they shall cast forth Diuels: speake with new toongs: take away Serpents; drinke any deadly thing without hurt: yea, and but euen lay their hands on the sicke, and they shall recover*. Loe, all these (you see) are most admirable effects. Yet such (I assure you) as doe vndoubtedly succeed a *iustifying faith in Iesus Christ*.

Marc. 16. 17.
18.

Orthodoxus.

I doe greatly mislike your assurance: for, these matters (how admirable soeuer in shew) they are no *essentiall effects of a iustifying faith*. Neither were they at any time, *absolutely* or simply, but *after a sort* (as it were) the *signes* or *tokens of faith*: and serued only for that *primitive age*, wherein the Gospel of Christ was first to be preached abroad in the world. That selfesame *primarie preaching* of the Gospel, hauing (by the vnsearchable proui-

Pet. Martyr, in
2. Cor. cap. 12. 11
Item, in loc. com.
class. 1. cap. 8.
sect. 20.

providence of God) such *signes* and *tokens* euen purposely annexed vnto it, as *trumpets* or *criers* to summon all sorts of *hearsers* vnto the *kingdome* of *Christ*. For euen as *Moses* his *lawe* (in *mount Sinai*, and throughout the wide *wildernes*) did gaine a woonderfull auctoritie vnto it selfe, by reason of the manifold *miracles* effected by *Moses* and *Aaron*: which said *miracles* notwithstanding (so soone as the people of *Israell* possessed the promised *Land*) did forthwith determine. So surely, those selfesame *miraculous actions*, which in the *primitive church* did credit and grace the *Gospell* of *Christ*: so soone as the *Gospell* it selfe was *vniversally* published abroad in the world, they forthwith did cease and grow out of vse. By all which it is verie apparant, that, those *admirable effects*, they were onely but *temporarie* and *personall prerogatives*, more especially appertayning to some *speciall persons*: accordingly as it seemed good to the Lord to bestow them himselfe, in the *seuerall distributions* of those his *seuerall graces*. Howbeit, because those *speciall graces* (thus personally bestowed on some few) did *publikely* tend to the *publike* profit of all the *elect*, and for that those *admirable actions*, so admirably effected by some one *peculiar person*, did generally serue for an vndoubted *confirmation* of the *faith* in all: it therefore pleased the holy Ghost in that place, indefinitely to name the *belceuers* themselves, as though that which was done by some one, or a few, had beene generally effected by all the *faithfull*.

Exorcistes.

Howsoener he speaks but of one, or a few of the *faithfull*: very certeine I am, that the *miraculous actions* mentioned there, they are such *essentiall tokens*, as do vndoubtedly succeed the *sauiing faith* of the *Gospel*.

Orthodoxus.

That, those *tokens* succeeded the *preaching* of the *Gospel*, we do neuer deny: but, whether they do follow the *preaching* of the *Gospel*, as the *essentiall effects* of that *iustifying faith*, which mutually belongeth to all the *elect*, is the very issue of the *question* betweene vs: the which I am willing (if you please) that *Maister Beza* doe determine for vs both in this sort: To another is *giuen faith*, by the same *spirit*. This is not that *faith* (saith *Beza*) which belongeth indifferently to all the *belceuers* in *Christ*, for, the *Apostle* (in this place) entreateth onely of some certeine

speciall

*Les Miracles de Moyses
cestoient quand le peuple
posseidoit la terre de Canaan
ainsi*

*les Miracles de Christ quand
l'Euangile estoit vniquement
publie.*

*Aug. Marlorad,
in Math. cap.
28. 19.*

*Johannes Cal-
uin. in Math.
cap. 28. 19.*

1. Cor. 12. 9,

Theod. Beza,

annot. in 1. Cor.

12. 9. editione 4.

*si foy miracu-
leuse ne foy
iustificatione*

Ioh. Calvin in
1. Cor. 12. 9.

Math. 17. 20.
Marc. 16. 17.
Luc. 7. 6.

Math. 7. 22.
1. Cor. 12. 9.
Orthodox.

Numb. 20. 12.
Math. 17. 20.
Math. 14. 31.

Tout est de foy mise =
en l'œuvre.

speciall gifts of the spirit: and therefore, this speciall faith, it hath a speciall relation vnto the effectuall power of God in working of miracles, so far forth especially, as some speciall persons (endued with that special gift) were especially directed therein by some secret motion from the spirit of God. This therefore, is that faith, which we call (in the schooles) the miraculous faith: whereof an expresse mention more especially is made, in the seauenteene of Mathew: the sixteene of Mark: and, in the seuenth of Luke. This miraculous faith is plainly distinguished, yea sometimes seperated quite from that true sauing faith, whose proper object is the good-pleasure of God the father for, and concerning the iustification and glorification of all the elect in Christ, effectually apprehended before by that their aforesaid sauing faith. Finally, this selfesame miraculous faith, she hath also her seuerall doubtings and sundry imperfections: as may plainly appeare in Moses and Aaron, and in the disciples, and for the which also euen Peter himselfe was sharply rebuked of Christ. Thus farre Maister Beza. Where he maketh (you see) those signes and tokens, such onely effects as follow the preaching of the Gospel for the confirmation thereof: but, no essentiall fruits of a iustifying faith, as your selfe very fondly imagine.

Exorcistes.

Marc. 16. 15.

Marc. 16. 17.

Whatsoever Maister Beza or your selfe may imagine, very certeine I am, that Christ speaketh there of that sauing faith which doth orderly succeed the orderlie administration of the word and sacraments: saying thus. *Goe yee into all the world, and preach the Gospel to euery creature. He that beleueneth, and is baptised, he shalbe saued: he that beleueneth not, shalbe damned.* And euen then (vpon this so soleimne a determination concerning the sauing faith of the Gospel) he addeth foorthwith (by the copulative (and) the infallible tokens vndoubtedly succeeding that sauing faith; saying thus. And, these tokens shall follow them that beleuee. *In my name they shall cast out diuels, and so forth.* Demonstrating very plainly vnto vs, that, the effectuall power for expelling spirits and diuels: is an vndoubted effect of the iustifying faith.

Orthodoxus.

No such demonstration at all. For, Christ (in that place) doth onely declare what tokens should follow the preaching and faith of the Gospel, but, puts downe no essentiall fruits or effects of

of a *iustifying faith* as we shewed before, and which may yet more plainly appeare, if you rightly consider his *maine purpose* it selfe, and the *orderly course* of his *speech* concerning the same. The *maine purpose* of *Christ*, was to *allure the elect* to a *Hugo Cardinal.* timely entertainment of the *sauing faith* of the *Gospel*: and in *Marc. cap.* this he endeouureth to do, partly, by an *infallible promise* of e-^{16.17.} *ternall saluation* to all the *belceuers*, and partly, by an *ineuitable threatening* of *eternall damnation* to all the *unbelceuers* thereof. And now next (for their further *confirmation* in that selfesame *sauing faith* of the *Gospel*) he addeth certaine *temporary* and *personall priuiledges*, as *infallible tokens* and *pledges* of that his *eternall sauing power*: I meane, the powerfull *operation* of many most admirable & *miraculous actions*. The which said *personall prerogatiues*, our sauiour *Christ* did purposely bestow vpon some certaine *speciall persons*: not that he would haue those *personall prerogatiues* reputed as *essentiall effects* of a *iustifying faith*, but, to be rather esteemed as *temporary pledges* or *seales* for the perpetuall establishment of his *glorious Gospel*. According to that in the end of the chapter, where it is said that *the Apostles went forth and preached euery where; the Lord working* *Marc. 16.20.* *effectually in euery of them, and confirming the word with miracles following*. Thus then you may plainly perceiue how *Christ* putteth down those tokens, as *temporary pledges* or *seales* of the *perpetuall truth* of his *Gospel*: and no *essentiall effects* of the *iustifying faith*. And therefore, if you haue none other word else for your purpose, but that one place of *Christ* where he telleth vs, that *this kind goeth not forth but by praier and fasting*, the same (you see) will not serue your turne: it being not ment at all of a *iustifying faith*, as hath beene sufficiently shewed before.

Exorcistes.

Howsoeuer you conclude at your pleasure: I will neuer be perswaded, but that, *those tokens* put downe by our sauiour there, they are vndoubtedly, the very *essentiall effects* of a *iustifying faith*.

Orthodoxus.

I conclude not at pleasure concerning this point: neither do I put downe my owne *private opinion*, but, the *publique consent* of many most singular persons, as may further be seene by their following *testimonies*.

First,

Chrysoſt.in
Math.17.20.
dit que

la foy miraculeuſe eſt
ceja long temp ceſſe

First, *Chryſoſtome* (vpon that ſeuenteen of *Matthew*) ſaith plainly thus. *Seeing theſe miraculous ſignes are not now wrought by the Church in our daies: ſhall we therefore conclude, that ſo many of the Chriſtians as cannot poſſibly doe the like miracles, they are utterly deſtitute of faith? God forbid we ſhould ſo hardly censure the deere children of God. The iuſtifying faith is now preſent among vs: but, that faith which was called the miraculous faith, is ceaſed long ſince.*

Sebaſt. Meyer,
in 1. Cor. cap.
12.9.

Againe, *Sebaſtian Meyer*, he ſaith, it is neceſſarie we ſhould diſtinguiſh this *faith of miracles*, from the *iuſtifying faith*: be-
cause of that which our Sauour ſaith concerning ſome at the iudgement day, who alleaging for themſelues the *miraculous faith*, ſhall (notwithſtanding the ſame) be *reieſted of Chriſt*.

Bullinger, in
Math. 17.20.

Bullinger in like maner he writeth thus. Some vnderſtand this place of the power of *miracles*, and doe hold the *faith* which is ſpoken of heere, for a *particular faith*, appertaining to the *Apoſtles themſelues*: whom eſpecially it behoued to *confirm* the preaching of the Goſpell, by their working of *miracles*.

Moses Pellach.
Analyſ. typic.
Math. cap. 17.
20.

Againe, *Moses Pellacherius* vpon the ſelfeſame *Scripture*, doth make the *miraculous faith*, an vndoubted *efficient cauſe* of expelling the diuell from the poſſeſſed childe.

Aretius, in
Math. 17.20.

Againe, *Aretius*, he telleth vs plainly, that, *that which our Sauour ſpeaketh there, of the remoouing of mountaines, and of nothing impoſſible to them that beleene*: it muſt neceſſarily be vnderſtood of that *miraculous faith*, whereof the *Apoſtle* elſewhere entreateth.

Joh. Calvin, in
Math. cap. 17.
20.

Maſter *Calvin*, he ſaith that our Sauour (in that place) ſpeaketh properly of a *particular faith*, the which (as occaſion requireth) hath from the Lord, it *ſecret motions*: and is the ſame with that whereof the *Apoſtle* makes mention ſaying. *If I had all faith, ſo as I could remooue mountaines out of their places, and haue no loue: I were nothing at all.*

Musculus, in
Math. cap. 17.
20.

Briefly, *Musculus* he writeth thus. *The caſting out of diuels* (whatſoeuer men thinke) is an *action of faith*. Howbeit, it would be conſidered, of *what faith the Lord ſpeaketh*. For we know there be *three kinds of faith*. The firſt is *that faith*, where-
by we beleue *things to be ſuch*, as they are in the *Scriptures* propounded vnto vs: as we heare in the *Scriptures*, that there is but *one onely true God*, and the ſame an *almightie Creator* of all things. This we beleue by the *Scriptures*: and this *faith* is proper.

Pet. Martyr in
loc. com. claſſ. 1.
cap. 8. ſect. 14.

properly called an *historicall faith*. There is another *faith* whereby we beleue the promises of God, and do truely apprehend his great mercy and grace in Iesus Christ: this properlie is called the *iustifying faith*. The third kind of faith, is that, whereby we doe firmly beleue, that there is nothing impossible to God, and whereby also the minde it selfe (by a speciall motion of the spirit of God) is forcible mooued to the powerfull effecting of some admirable matters: and, this is properly called the *faith of miracles*. The first kinde of faith is most generall, and reacheth euen to the *reprobates*: in so much as *satan* also himselfe is thought to enioy it, according to that of *Iames*. Thou beleuest there is one God, thou doest well: the diuels also they beleene and tremble. The second kind of faith, is onely that *sauing faith* of the *Adopted sonnes*: by which they are firmly incorporate, & saued in Christ. Of this faith the *Euangelist* speaketh not heere: neither yet can they that haue this *sauing faith*, effect any miracles by vertue thereof. The third kinde of faith, is onely a particular faith, in some certaine speciall persons: and the same not alwaies in force, but hath her speciall times, and peculiar reasons annexed vnto her. This kinde of faith, may fitly be called a *particular, or singular faith*: it being the singular gift of the holy Ghost, and hauing from thence her singular directions, as the *Apostle* declareth saying, to another is giuen faith by the same spirit. The which (without doubt) must in no wise be vnderstood of the *iustifying faith*: because (this being peculiar to some one, or a few) the *iustifying faith*, it belongeth indifferently to all the elect. This *miraculous faith*, it sauereth none, nor changeith the minde: neither is any man bettered thereby, the woorth of one haire. (Yea, and it is also oftsoones bestowed vpon manie *reprobate persons*, who will say vnto Christ in the general iudgement; Lord, Lord, haue we not by thy name prophesied, and by thy name cast out diuels, and by thy name done manie great workes: to whom he will answer, I neuer knew you, depart from me yee workers of iniquitie. Again (saith the *Apostle*) If I had al faith, so as I could remooue mountaines, and haue no loue, I am euen as nothing. Of this faith our Saviour speaketh in the place you alleage saying. If you had faith so much as is a graine of mustard seede, and should say to this mountaine remooue hence to yonder place, it should forthwith obey you. By all these testimonies, it is very apparant, that Christ (in that parcell of Scripture which you produce

es Diable ont joy
12
historiale et ne
iusticiue

Iam. 2. 19.

Tit. 1. 1.

Aug. Marlorat.

in Math. cap.

17. 20.

Ioh. Calvin, in

Math. 17. 20.

1. Cor. 12. 9.

Pet. Martyr,

loc. com. clas. I.

cap. 8. sect. 14.

Math 7. 22.

1. Cor. 13. 2.

Math. 17. 20.

duce for your purpose) speaketh nothing at all of the *justifying faith in Iesus Christ*.

Exorcistes.

Howsoever your selfe doe conclude, and those your contestes may seeme to confirme: those tokens which Christ puts downe in that place, they are (I am sure) the essentiall signes, or effects of a *justifying faith*.

Orthodoxus.

Although (by reason of a selfe conceit) the iudgement of learned divines be vnable to ouerway your setled pertinacie concerning this point: yet let the absurditie of your owne speech, enforce you (at the least) to forsake such a palpable error for shame. For, if the tokens put downe in that place be (indeed and in truth) the essentiall and ordinarie effects of a true *justifying faith*, as you would beare vs highly in hand: then surely, this palpable absurditie must necessarily ensue so absurd an assertion. Namely, that, either there are none (now in these daies of the Gospell) who may truely be said to be *justified*: or that (now at the least) we haue the true *justifying faith in another edition*, quite differing from that which was then in the *primitive Church*. For, verie certaine I am, that, no Christians now (how holie soeuer) are able (by the onely efficacie of their *justifying faith*) to driue out a spirit or duell in any possessed: howsoever your selfe durst so boldly, (I will not say blinly) adventure vpon such a woonderfull worke.

Exorcistes.

Sir, you doe ouer grossly abuse me with *girding quippes*: I would you knew it, I did not *blindlie* vndertake that *admirable enterprice*, as your selfe doth *bluntly* imagine.

Orthodoxus.

My imaginations herein are nothing so blunt, as the bluntnes of your cause doth require. For, if the vndertaking of such an *admirable enterprise*, without some apparant directions and warrant from the word, be but a walking in darkenes, yea, a verie desperate, and a blinde rushing vpon the worke it selfe: then I hope I do not grossly abuse you with *girding quippes*, because it is lawfull to call *darkenes, darkenes*. But your selfe did vndertake that *admirable enterprise*, without any apparant directions, or warrant at all from the worde, as hath beene sufficiently declared, and therefore you rushed but *blindly* vpon that

that woonderfull worke. So then, (the premisses you see being duly considered) you are now enforced perforce to confesse, that, either you draue forth no diuell at all from the yoong man at Mahgnitron: or that elle, you draue him forth (at the least) by the onely meanes of a *miraculous faith*. Howbeit, the *miraculous faith* you may at no hand auouch in that action: because you *disclaimed* the same but euen now, as a thing *ceased long since*.

Exorcistes.

Not so. I onely affirmed, that the *miraculous faith*, it was *thought (of some) to be ceased long since*: but told you not what opinion I hold my owne selfe, concerning that matter.

Orthodoxus.

Are you *opinionate* then concerning this point? Let vs heare (I beseech you) your *proper opinion*: and tell vs without anie doubling, whether you hold for certeine, that the *miraculous faith* is yet still continued in these daies of the Gospel?

Exorcistes.

If I auouch the continuance thereof, it is no *heresie* I hope.

Orthodoxus.

A man (by the course of your speech) may giue a shroud gesse concerning the length of your foote. Howbeit, the night is farre spent, and I am ouer wearie to hold out the *controuersie* without a *breathing fite* at the least. Let vs therefore breake off for a little short space: and then set vpon it afresh. For, I am vnwilling to giue ouer the conference now, before the matters be brought to some better perfection.

Lycanthropus.

Gods name be blessed for your Christian care in doing vs good: and we willingly yeeld to your motion.

Orthodoxus.

Arise then, & let vs go walke a turne or two in my parlour.

Philologus.

We attend on your person.

The end of the ninth Dialogue.



The tenth Dialogue.

THE ARGUMENT.

Whether a miraculous faith (apprehending the power of God, for the powerfull expelling of Devils) be yet still continued? What a true miracle is? And whether the working of miracles, be now fully determined in the Churches of Christ?

The speakers names.

{	PHILOLOGVS.	{	PHYSIOLOGVS.
	LYCANTHROPVS.		ORTHODOXVS.
	PNEVMATOMACHVS.		EXORCISTES.

Orthodoxus.

A *Pennie-worthe of ease, I perceiue is woorth a pennie: Oh how this little recreation hath reuiued my wearied spirits? Do not you also, verie sensible perceiue the self-same effect in your selues?*

Physiologus.

Yes sir, blessed be God for the same. For my owne part, I feele my selfe as liuely in bodie, as sharpe in conceit, yea, and as fit for the conference, as I was at the first beginning.

Lycanthropus.

The same I dare say for my selfe and the rest.

Orthodoxus.

Let vs then go roundly to worke. Come on *Exorcistes*, tell vs in good sadnes, doe you hold it for certaine, that the *miraculous faith*, is yet still continued in these daies of the Gospell?

Exorcistes.

What reason haue you to imagine the contrarie?

Orthodoxus.

What reason? I will giue you one reason (for this once) in stead of a thousand, thus. *The working of miracles is ceased long since: and therefore also the miraculous faith.*

Exorcistes.

Why sir? to remooue the diuell by prayer and fasting is no miracle at all.

Physio-

*working miracles ceased.
ergo Miraculous faith.*

D. Apol. 32. 33.

D. I. Narrat.

pag. 10.

D. doct. pag. 59.

Physiologus.

Maister Orihodoxus, doe rest you a little, and let me *argue* this point. Come on *Exorcistes*: and answer directly. Is the driving out of *demons* by prayer and *fasting*, no *miracle* I pray you?

Exorcistes.

It is no *miracle* at all.

Physiologus.

Well, then I perceiue, we are of necessitie enforced to declare plainly vnto you, first, *what a miracle is*, with the *sundrie kinds of miracles*: and then next, we will exactly *consider of your action at Mahginitton*, to see, whether the same (pretended to be done by your selfe as it was) may truly be termed a *miracle*, in any respect?

Lycanthropus.

I pray you proceed in your purposed course.

Physiologus.

With very good will. Wherein first, for the word (*miracle*) נִפְלָא
it selfe, we haue to consider, that, that thing which we com- Psal. 139. 14.
monly account a *miracle*, is named of the *Hebrewes* (*niphlah*) I נִפְלָא
meane, a most *admirable* or, a *merueilous master*. Or rather Psal. 118. 23.
(*niphlah*) if you will: that is, a *woonder quite hid from our eyes*.
And therefore, all those *obscure* and *admirable matters* which נִפְלָאוֹת
do highly surmount *the reach of our reason*: they are commonly Exod. 34. 10.
called (*niphlahoth*) that is, *very strange and admirable actions*. Or נִפְלָאוֹת
rather (*niphleoth*) I meane, *such hidden, and such secrete occur-* Iob. 37. 16.
rents, as cannot possibly be conceived by the *narrow compasse*
of our common, and *naturall sense*. They do fitly proceed from
the *radicall word* (*palah*) or (*niplah*) which is as much to say, as, נִפְלָא, וְלִי
to be *vailed, obscured, quite hidden, difficult, and very highly sur-* נִפְלָא.
mounting the shallow reach of our reason. Because, euery *miracu-*
lous action, is alwaies some *such kind of matter*, as is ouer much
vailed, obscured, hidden, and difficult, beyond our common *capa-*
city: yea, and such an *unwonted occurrent*, as seemeth most *ad-*
mirable, and very *hard in our present apprehension*. In like man- θαύμα, ὁ
ner, the *Grecians*, they entitle it (*thauma*) that is a *merueile*, or τὸ θαυμάσιον.
woonder. And, it commeth of the *verbe* (*thaumazo*) which *fig-*
nifieth to admire, to merueile, or woonder. The *latines*, they call Miraculum, q. oculi mirum.
it *miraculum, quasi oculi mirum*, the *woonder of the eye*, for that it
seemeth a merueile in euery mans eyes: and therefore, they do

Prodigium,
portentum,
monstrum.

A miracle,
What it is?

The efficient
cause.

The materiall
cause.

The finall
cause.

oftentimes expound it, a *prodigious*, a *monstrous*, or, an *admirable matter*, for that the Lord by such an *unwonted meanes*, doth extraordinarily foreshew some *admirable accident*, quite contrary to the *accustomed order of nature* her selfe. So then, by all the *premisses* it is verie apparant what a *miracle* is. Namely, it is by the extraordinary working power of the Lord, some such *unaccustomed action*, as verie highly surmounteth the whole faculty of *euerie created nature*: and is therefore thus *admirable effected*, to the end it might the rather affect the beholders with an *admiration thereof*, & might the more certeinly confirme their faith in the truth of the worde. In this definition we may easily discern all the *essentiall causes of miracles*. For first, the *efficient cause* of euerie such *admirable action*, is an *extraordinarie working power of the Lord*. The *materiall cause*, are all those *admirable actions themselves*. The *formall cause*, is the *unaccustomed manner of effecting those actions*. The *finall cause*, is partly to affect the beholders with some serious admiration concerning the *omnipotent power, and wisdom of God*: and partly, to *confirm their faith in the truth of the worde*. By all which you may plainly perceiue what a *miracle* is.

Lycanthropus.

Verie true: but, what be the *sundrie kindes of miracles*?

Physiologus.

Two kinds of
miracles.

They are those *variable and differing sorts of admirable actions*: which both may be, and are *diuersly discerned* according to their diuers and *sundrie conditions*. And these *sundrie sorts of miracles*, are twofold: namely, either *true*, or *false miracles*.

Philologus.

Which are the *true miracles*?

Physiologus.

A true miracle,
what?

They are all those *admirable actions* whatsoeuer, which (both for their *matter and forme*) are rightly and *truely effected*: and which also, are whole *directed* to their certein *determined endes*, namely, the *glorie of God*, and *credit of his glorious Gospell*. And, such are all those *admirable actions* (how *fielie* soeuer in shew) which were *miraculously accomplished*, either *immediately by the Lord alone*: or *mediately at least, by his extraordinarie ministers*.

Pneuma-

Which are the false miracles?

Physiologus.

They are all those admirable matters in shew, which either are not (*indeed and in truth*) the selfesame thing they seeme to portend: or which else are effected, not by any *supernaturall* power surmounting the reach of our *reason*, but, by some such *naturall facultie of nature* herselfe, as is *hidden* and *secret* from the present apprehension of those that behold the same. Yea, and which also are *efstooones* directed to some such *special purpose*, or *sinister end*, as is directly opposite to the *glorie of God*, and the *truth of the Gospell*. These later sorts of *miraculous actions* (how admirable soeuer in *sensible* appearance) they may without any *extraordinarie helpe* of the Lord, be easily effected by *Angels*, by *diuels*, and *expert persons*: euen onely thorough some *hidden facultie of nature* her selfe three manner of waies.

A false miracle, what?

False miracles may be effected three manner of waies.

I. For first, verie certaine it is, that *Angels*, *diuels*, and *men* (*expert in naturall philosophie*) hauing a deepe insight into the *hidden secrets of nature*: and being thoroughly experienced in the *powers thereof*: they may and can easily apply those saide *natural powers*, to some such *perexisting matter*, as hath in it selfe, a *naturall disposition* to euerie such *action* entended. For, from the *naturall coniunction* of some such *perexisting matter* with some *proffered efficient*, there will euen *naturally succeed*, some such *vndoubted effects*, as the *partie* (*procuring such naturall coniunction*) propounded before. Yea, and those also vpon the sudden, and beyond the expectation of all the *beholders* thereof: which doth *efstooones* enforce them to *admire* at such rare, and *unwoonted euents*. For, the *diuell* himselfe, as also, those *experienced persons in natures secrets*, they doe verie well know, that *frogs*, *wormes*, yea, and also some *serpents*, are easily engendred of some *putrified matter perexisting in nature*: especially, if there be added to euerie such *putrified matter*, and of *heat*, by such certaine *degrees* as is correspondent thereto. Now then, this the foresaid *coniouning of putrified matter*, an *active heat* together, being not verie difficult for *diuels*, and for *cogging companions* to effect if they please: they therefore *efstooones* doe attempt the timely effecting thereof, and all to *circumuent* and deceiue the *beholders* themselues. Euen as did *Iannes* and

Aug. de trinit. lib. 3.

Iambres, the Egyptian sorcerers: if *Augustines* iudgement be adiudged *Canonicall*.

*Philosophus, de
som. & vigil.
libr.*

a. 6. in Phrenesies.

2 Secondly, the *diuell* himselfe, and so many besides as haue any insight at all into the *secrets of nature*, they doe very well know, that some sodaine *commotion* of the *naturall spirits*, of *bloud*, and of *humours*, do mightily *disturbe* and *distemper* the *bodies* of men. Inso much as the *imaginations*, the *formes*, and *representations* of things raised vp and conserued in those selfesame *commotions*: are eftsoones exhibited to the *phantasie* or *imaginatiue facultie*, at the verie same instant the *commotion* was made, yea, and eftsoones also, euen in that selfesame *manner* and *order* wherein it pleaseth the *disturber of our spirits and humours* to conuaie those selfesame *representations*. By which said *meanes* verie many and sundrie *visions* do forthwith appeere to the *phantasie*: as we may plainly perceiue in so many as are fearefully affected with *Phrenesies*. Yea, and (which more is) the matter it selfe may be brought to such issue, as those selfesame *representations* which are inwardly conserued in the *imaginatiue facultie*: they may, and are eftsoones *recalled* to the *externall senses* themselves. In so much as the *partie* (preposterously affected therewith) doth verie *strongly imagine* that he vndoubtedly *beholdeth* those selfesame things with his *eyes*, which were apprehended before, in the *phantasie*, *imagination*, or *common sense*, and are conuersant wholly therewith: whereas (in deed and in truth) there was neuer any such *matter* existing *essentially* in outward appearance.

Magister sentent. lib. 2. dist. 7. fol. 87.

3. Lastly, many like *admirable matters* may verie easily, and (as it were) with a trice, be forthwith effected both by *diuels* and by *cogging companions*: either by the *assistance* of some *precompacted confederacie*, or through the onely *supply* of some *local motion*. Wherein (partly by *watchwords*, and partly also by the present *exchange of one thing for another*) many *admirable actions* (in an outward *sensible seeming*, and by a *nimble conueyance*) both may be, and are eftsoones effected by *seducing*

*Hec autem omnia, ratione non stri, vel xatav-
zenstikos, appellatur miracula.*

make-shifts, and *inggling mates*. Now then, all these the forenamed *sundrie manners of working* many *admirable matters* in outward *shew*: how *strange* soeuer they seeme to the *beholders* themselves, they are simply no *miracles* at all: how soeuer (respecting our shallow *reasons*, and stinted *iudgements*) it pleaseth the Lord eftsoones to entitle them so in the sacred *scriptures*.

thes.

tures. Come on therefore *Exorcistes*, now that you haue sufficiently heard what a *miracle* is, as also of the sundrie sorts of *miracles*: doe tell me with whether of both these sorts of *miracles* afore said, you do range your supposed admirable *action* wrought at *Mahgonston*? I meane, whether we must esteeme the same a *true*, or *false miracle*? A *true miracle* you may not affirme it to be: both because the same is vterly destitute of all those the former *essentiaall causes of miracles*, and for that, no such thing at all was euer effected, as hath beene, and shall be shewed at large. Againe, a *false miracle* (I beleeeue) you will neuer auouch it to be: for feare of being forthwith concluded some such cunning *Impostor*, as hath (only by iuggling sleights and false *legerdemaines*) a long time bewitched the minds of the simple.

Applicatio premissorum, ad presens negotium.

Act. 8. 9. I Cor. 11. 3. Gal. 3. 1.

Exorcistes.

I account it no *miracle* in any respect. And surely, if your selfe, or any other haue conceiued thereof, as of a *miracle*, and thereupon also haue thought hardly vpon it, for that the *miraculous actions* are thought to be ceased: you are therein (by your patience) verie deeply deceiued.

See M. Darel's Apolog. pag. 32.

Physiologus.

Why first is not the driuing out of *Diuels* a *miracle*?

Exorcistes.

In deed, to cast out *diuels* by a *commanding word* so as one no sooner commaundeth the *spirit* to goe out, but forthwith he departeth, as *Christ* and his *Apostles* did: this I confesse, is not onely a *miracle*, but of them the greatest. Howbeit, by meanes of *prayer* and *fasting* to driue out *Satan*, or rather, to entreat *Christ* (to whom all power is giuen in heauen and in earth) to cast forth *Satan*: is no *miracle* at all.

See M. Darel's Apolog. pag. 32.

Mat. 23.

Physiologus.

And, why so I beseech you?

Exorcistes.

Because of the *meanes* that is vsed. For, whatsoeuer is brought to passe by *meanes*, that same is no *miracle* (because of that saide *meanes*) be it neuer so woonderfull: as might be shewed (but for breuities sake) by a thousand *instances*.

See M. Darel's Apolog. pag. 33.

Physiologus.

You are either a great friend vnto *breuitiy*: or *breuitiy* a good shelter to your wether-shaken cause at the least. Notwith-

standing, for that you go about (by a bare pretence of *meanes*) to make a mere *nullity* in many *miraculous actions*, as shalbe shewed hereafter: this I must be bold to tel you (as it were) by the way, that either I wholly mistake your meaning, or, your selfe do vter you wot not what. For, if by the word (*meanes*) you vnderstand such a *meanes*, as hath *essentially* in it owne selfe, some energetical force, either *naturally*, or *artificially*, for the orderly effecting of *matters*: namely, such a *meanes* as hath in it selfe *naturally* some naturall *consonancy* concerning the *action* intended (as hath naturall foode, for the orderly conseruation of our *naturall being*) or if otherwaies, you vnderstand such an *artificiall meanes*, as hath in it selfe *artificially*, an apt *correspondency* vnto the purposed businesse (as hath the *carpenters axe*, to the hewing and squaring of *logs*) then you say true. Because, any thing effected by such *essentiall meanes*, hath in it selfe no extraordinary or *supernaturall power*, (how admirable soeuer in shew) but is *ordinarily* effected by more *naturall*, or *artificiall meanes* at the least: and therefore, howsoeuer a wonder, yet no *miracle* in any respect. Howbeit if by the word (*meanes*) you vnderstand some such supposed *phantasticall meanes* as, neither *naturally*, nor *artificially* hath in it selfe any *ability, disposition, or aptnesse* at all to any such *action* intended, as are all *created*, or mere *naturall meanes* whatsoeuer, to euery of those *extraordinary* and *supernaturall actions* which wholly concerne the powerfull expelling of *spirits* and *diuels*: then, this your speech (respecting especially the *point of our question*) is too absurd and sencelesse. Neither shall you euer be able (though you set *breuety* aside for the present, and take what leasure best liketh your selfe) to giue vs herein, so much as one onely true *instance*, out of all those your pretended *thousand instances*, whereof you so brauely vaunted before.

Exorcistes.

You goe about I perceiue, very sleightly to ouerslip the maine point of my argument: by this your cunning new-coined *distinction of meanes*.

Physiologus.

Nothing lesse I assure you. And therefore (seing you are so resolute) do frame your owne *argument*: that you may forthwith receiue an answer directly vnto it.

Exorcistes.

Exorcistes.

I frame it thus. Whatsoever is brought to passe by *meanes*, See M. Davels that is no *miracle*. But, the driving out of *devils* by *prayer* and *fasting*, is brought to passe by *meanes*: therefore, the driving out of *devils* by *prayer* and *fasting*, is no *miracle*. Apolog. pag. 33.

Physiologus.

First, make plaine the *ambiguous terme* (*meanes*) in your *maior proposition*: and tel me plainly, whether you vnderstand thereby, any such *essentiall meanes*, as, either *naturally*, or *artificially* at least, hath in it selfe, some *energetical force*, for the powerfull expelling of *spirits* and *devils*.

Exorcistes.

I vnderstand not any such *essentiall meanes* at all: but such a *meanes* rather, as doth *accidentally* befall the *action* intended: that selfesame *accidentall meanes*, not hauing any further force in it selfe for expelling the *devil*, then pleaseeth the Lord to blesse it withall.

Physiologus.

This then I dare tel you for truth: that, your *assumption* is utterly false. For, the powerfull expelling of *spirits* and *devils*, was neuer effected by any such *meanes*, but, by the onely *supernaturall power of the Lord*, as hath been sufficiently prooued long since: and therefore, euery such *action* (notwithstanding your often pretended *meanes of prayer and fasting*) must needs be a *miracle*.

Exorcistes.

Nay sir, when *satan* is cast out by *prayer* and *fasting*, the whole *church*, or any member thereof, it worketh no *miracle*: because, she cannot (in vsing the *meanes*) be assured to preuaile. For, although the *assurance* is, and may be great in this *case*: yet, we cannot be sure that the *party* shalbe deliuered, the *meanes* beeing used: because, God is at liberty, to blesse the *meanes* he hath appointed to this *ende*: or to withhold his blessing from it. And, in this *latter case*: what will any *meanes* profit or preuaile? See M. Davels Doct. in pag. 59.

Physiologus.

Your *minde* (it should seeme) is mightily amazed with the matter in question: your *speeches* they are so fearefully distracted among themselves. For the *assurance* (you say) is very great in this *case*: and yet, you cannot be assured of the *parties*

deliuerance. Because, the whole successe of that busines, doth wholie depend vpon the *great blessing of God*: without which the *meanes* cannot possible preuaile, or profit in any respect. Oly here are crowded vp closely together, an huge company of *crazie conclusions*: the one of them proffering the *cannizado*, or *counterchecke* directly vnto the other. In somuch, as if they be not al bound the sooner vnto the *good behaviour*: some *bloudie massacre* will vndoubtedly fall foorth among themselves. But goe to: what if your saide *meanes* should be *blessed of God*? My meaning is this; What if the *Lord*, euen at your *praier* and *fasting* be entreated to driue foorth a *diuell*? Were that worke, thus effected (as you fondly imagine) by *meanes*: no *miraculous action* at all?

Exorcistes.

See M. Darel's Apolog. pag. 33. It is then, *mirandum*, *non miraculum*: that is, a *woonderful worke*, but not a *woonder*.

Physiologus.

Oh, then I perceiue, the verie *period of time* is now plainly expired: wherein that *old verse* must needes be fulfilled, which saith:

Miranda canunt, at non credenda Poeta.

The Poets many woonders sing:

Which are not woorth the crediting.

For, tell me I pray you, whether you account this your newe coined *distinction* of *mirandum*, and *miraculum*: as a sound, and a *currant distinction*?

Exorcistes.

Yea, why not? It being the very same which the holy *Ghost* obserueth in sundry places of *Scripture*: where he putteth downe these two *distinct words*, namely, *signes*, and *woonders*. By *signes* he vnderstandeth all those *miraculous actions* whatsoever, which are called *miraculæ*: and by *woonders* he meaneth all those *admirable matters*, which, in an onely regard of their great vnwoontednes, are fitly termed *miranda*.

Physiologus.

This new-coyned *Logicke*, or rather, this coie-kinde of *distinguisbing causes*, you haue learned I perceiue from myc mistres *Merchant*: who (with as great probability of reason) hath tolde vs long since, that *Pepper is bet in operation, and cake is working*. Making *operation* and *working*, the diuident members of

of her pepper in sale: as you make your woonderfull worke, and your woonder, the severall kindes of admirable matters, and, all this, to manage (if possible it might be) your woonderles woonder wrought at Mahgnetton.

And thus you would cunningly cast a *myste* if you could before the eyes of the simple: to make them beleue, that a woonderfull worke were no woonder at all, and that no woonder at all were a woonderfull worke. And so, it commeth eftsoones to passe (especially among such as are desirous of *novelties*) that, *signes* and *woonders* must be esteemed, either as *true woonders*, or *no woonders at all*, whensoever, and so oft as it pleaseth your selfe to make of a woonderlesse woonder, a woonder of woonders.

Howbeit, because this new phantasied distinction of *signes* & *woonders*, is become (at this present) the fairest flower in your garden, to furnish forth your faint-hearted cause: it shall not be amisse first to put downe the verie true meaning of those two severall wordes: and then next, to lay open your palpable impudencie, in so grosse abusing the same, to serve your turne.

Lycanthropus.

I pray you proceed in your purpose.

Physiologus.

Content. First therefore (for *signes* and *woonders*) the Hebrewes, they have usually *Oib*, and *mopeth*, sauing, that eftsoones for the word *Oib*, they do vse the word *Lanas*, which signifieth a *signe*, or a *banner* set vp for a *token*, as in sundrie places of Scripture it is verie apparant.

Numb. 31. 9. 10.

and 26. 10.

Psal. 74. 4.

Isa. 13. 2.

and 30. 17.

לִּי

אֵימָה.

Exod. 4. 8.

Deut. 13. 1. 2.

I Chro. 16. 12.

Psal. 105. 5.

By the worde *Oib*, they vnderstand such a *signe* as portendeth some rare matter to come, or rather a woonder, whose prediction is hard at hand. It springeth from the radicall verbe, *Aibath*, which is as much to say, as to come speedily, to make haste, or to runne: because euery miraculous action, (surmounting the ordinarie course of nature, and comming to passe beyond the common expectation of people) is eftsoones in place as it were on the sodaine, and within the beholders view before they begin to imagine thereof, as we may plainly perceiue by the verie vse of the word it selfe, in sundrie places.

Againe, by the word *Mopeth*, they vnderstand some prodigious or selddome seene thing, some unwoonted, or perswasorie matter,

Exod. 7. 3.

Exod. 11. 9. 10.

Deut. 13. 1. 2.

ser,

1.Chro.16.12.

Ezec.12.6.11.

Joel.2.30.

מִפֶּה

ex פה

Cognitionem
habet cum.

פֶּה.

i. persuasit, vt
Gen.9.27.R.D.Kimhi.
Pagnin. in the-
sauro sancte
lingue.

ter, yea, or some such *persuasive* signe, as verie easily procureth credit with all the beholders. It comes of the worde *iaphab*, and hath an affinitye with *pathab*, which signifieth to *persuade*, or *entice*: because, euerie such admirable matter (how vnwoonted soeuer) it hath in it selfe such a *persuading*: or an *entycing power as preuaileth with men*. And, hereof it came to passe that the thirde sonne of *Noah*, verie fitly was named *Iapheth*, for that he and all his posteritie (by the admirable promises put downe in the *Gospel*) were to easilie *persuaded* or *enticed* to dwell in the tents of *Shem*, vnto whom the *Sauour* was promised. The which dwelling with *Shem*, may fitly be called *Mopeth*, that is, a *woonderfull matter*: by reason of that *woonderfull effect* which it wrought vpon *Iapheth*, and all his posteritie. These two wordes (*Oth* and *Mopeth*) do differ the one from the other, in this, namely, for that the word *Oth*, is vsed in many places where the worde *Mopeth* may not be vsed: because *Mopeth*, it euermore respecteth the *effect* or the *end*, which is to *procure an admiration with men*: and therefore it is verie apparant, that a *woonder* (respecting especially the beholders themselves) is no lesse admirable, then a *woondrous worke*: howsoeuer it pleaseth your selfe to *distinguish* the one from the other.

Exorcistes.

Deut.13.1,2.

Not I, but, the *holie Ghost* doth distinguish them so, in sundrie places, especially in *Deuteronomie*: where he putteth downe *signes* and *woonders*, *distinctly*. Vnderstanding by *signes*, such *miraculous actions* as are onely effected by the *supernaturall* or *commanding power* of the *Lord*: and by *woonders*, such *strange operations* as do (for their strangenes) make men to admire, albeit not wrought by anie *supernaturall*, but onely by *naturall meanes*. These latter, they may (for their strangenes) be fitly called a *woonder*, but, no *woondrous worke*: because, they be effected by meere *naturall meanes*, and so my distinction (you may see) it is currant.

Physiologus.

Were you not shameles, you would blush for very shame, thus shamelesly to brand the *holie Ghost* with a lie, and all to vphold your *Legerdemaines*: which cannot possible stande of themselves, but must needes be vnderpropped with *wishlyng distinctions*.

For,

For, whereas you would make *signes* and *woonders*, two distinct or severall matters, because of the *disjunctive particle* (or) put downe in the *text*, and thereupon would haue vs imagine that by (*signes*) are meant *miracles*, and by (*woonders*) is vnderstood a *woonder* forsooth, but no *woondrous workes*: may it please you to consider a little better with your selfe, how that the holy Ghost (in that place) doth vse those selfesame two words, not as severall matters distinct in themselves, but rather, as meere *Synonyma*, that is, words of one and the selfesame signification, *exegetically* put downe, the one to explaine, or expresse the other, according to that in the *Psalm*, where the Prophet saith thus: *Remember the marvellous workes which the Lord hath done*: his *woonders*, and the *iudgements* of his mouth. Putting downe the *woonders* and *iudgements* of his mouth, to shew what he meant by the *marvellous workes* rehearsed before. As if he should say thus, would you willingly know what I meane by the *miraculous* or *marvellous workes* of the Lord? I meane, althoſe his *woonders* and *iudgements*, which (so expreſſly and after ſuch a ſpeaking manner) doe declare his *extraordinarie working power*: to the great *admiration* and *woonder* of all the beholders thereof.

Howbeit, because the *disjunctive particle* (or) is ſo pretious a pearle in your eies, what ſay you to that place in *Exodus*, where the verie ſelfesame words are expreſſly put downe to the ſelfesame purpoſe with that in *Deuteronomie*; albeit not *diſjunctively*, but rather *copulatively* thus. And I will multiply, *eth-othibai, veeth-mophai*: that is, my *signes* and my *woonders*. Here the holy Ghost, he vſeth (you ſee) the *copulative* (and) and not the *disjunctive particle* (or) and yet, to one and the ſelfe purpoſe with the *text* you inſiſt vpon: which plainly declarerh, that *signes* and *woonders*, they are no ſuch ſeverall matters distinct in themſelves, but were *synonyma*, the one put downe to expreſſe the other.

Exorcistes.

If *signes* and *woonders* be mere *synonyma*, and indifferently put downe for a *miracle*, then *Dauid* (it ſhould ſeeme) he became a *miracle*, eſpecially then, when he was reputed the *woonder* of men, according to his owne teſtimony: telling vs plainly, that he became a *monster* vnto many, which (by your *Psalm* 71.7. exposition) muſt be vnderſtood a *miracle* to many. Howbeit, the purpoſe of *Dauid*, was only to expreſſe his preſent diſtreſſed

Synonyma

Psalm. 105. 5.

Exod. 7. 3.

אֶת-אֲתָתֵי
וְאֶת-מוֹפְתָיו
תִּי

Psalm. 71. 7.

fed estate; by the word *mopeth* declaring plainly vnto vs, that he was no lesse abhorred of wicked men, then if he had been a *monster in nature*. By the which it is very apparant, that something may truely be termed a *woonder*: and yet, the same no *woondrous work*.

Physiologus.

You doe very absurdly abuse the word *mopeth* it selfe: and most grossly mistake the true meaning of *Dauid* in that portion of *scripture*. For first, the word *mopeth* there, it doth not necessarily conclude, that *Dauid* was simply a *monster*: but rather, it noteth vnto vs, that he was generally reputed with many, as an *admirable signe*, or *token* of the *extraordinary care* of *God* towards *all the chosen in Christ*. And, so much, the letter (*ק* *capb*) prefixed before *mopeth*, and making it *kemopeth*: very plainly importeth vnto vs. For, that *letter*, it is (as euery one knoweth right well) a *letter of similitude*, or *likenesse*: and therefore, it must be translated, *in like sort, euen as, euen so, as it were, in like manner*, and so forth. Whereupon you may plainly perceiue (if you please) that, the *reading*, it ought to be thus. *I became (as it had been) a miraculous signe, or token to many*. Not that the *prophet* was simply so, but rather, esteemed so; yea, such a one in respect, and after a sort. Neither was it the purpose of *Dauid* (in that place) to make any mention at all, of any his present distressed estate; but rather, to expresse the *admirable mercies* of *God*, concerning his *extraordinary working power*, in so *miraculously protecting the person and state* of *Dauid*. As, if he should say. *O Lord, thou hast with such faithfulness and truth, preserved thy poor seruant from time to time, that, very many (in an onely consideration of my miraculous deliuerances) doe not onely admire at thy extraordinary power in protecting my person: but (which more is) they are mightely moued (by the example of thy manifold mercies in me) to depend altogether vpon thy wonderfull providence*. That this is the true meaning of the word *mopeth* there, not onely the verie coherence of that *scripture* it selfe, but also the other like places where that selfesame word is purposefully applied to any *mans person*, doth plainly declare. Howbeit, if by the word *mopeth* we must necessarily vnderstand a *bare woonder* forsooth, but no *woondrous worke*: doe shew me your opicion concerning another text in *Isa*. Where the Lord saith he will shew woonders in the heauens and in the earth, bloud,

במופת.
nam, ב, est li-
ta similitudinis.
Et exponitur,
perinde sicut,
quasi, velat, ve-
luti, ut, ita, sic,
&c.

Non simpliciter
sed secundum
quid.

Titelman in
Elucidat psalm.
Psalm. 70. 8.
Tremel in
Psalm. 71. 7.
annotat. 7.
Ezech. 12. 6. 11.

Isa. 2. 30. 31.

fire,

fire, and pillars of smoake. The sunne shall be turned into darkenes, and the moone into bloud, before the great day of the Lord come. Doe tell me I beseech you, whether these woonders in heauen and in earth, this bloud, this fire, these pillars of smoake: whether I say, this turning of the sunne into darkenes, and the moone into bloud, are not euerie of them to be esteemed verie woondrous workes? I hope you dare not, verie certaine I am, you may not denie them for such: and yet the holy Ghost (notwithstanding this your new-coyned distinction) he vseth the verie selfe same word *mopeth*, which you simply translate a woonder, but no woondrous worke, saying thus. I will shew *mopthim*, that is, מפתים woonders in heauen and in earth.

Moreouer, whereas the Lord in *Ezechiel* obserueth the verie selfesame word *mopeth*, which you simply esteeme as a woonder, but not a woondrous worke: the verie purpose and coherence of that scripture it selfe, verie plainly declareth, that it may not (especially in that place) be wel translated a woonder: but rather, a foreshewing signe or token of Israels captiuitie among the Caldeans, saying thus: I haue constituted or ordeyned thee, *ki-mopeth nehattiack lebeth Israell*: that is to say, a foreshewing signe or token to the house of Israel. And a little after in the eleuenth verse, thus, say thou vnto them, *emor ani mopethkem*: that is, I am your foreshewing signe or token: as I haue done, so shall it be done vnto them, they shall goe into bondage and captiuitie. By all the premisses then it is verie apparant, that those two words (*signes* and *woonders*) which your selfe would seeme to distinguish: they are not (throughout the olde testament) put downe (concerning this question) for any such seuerall matters distinct in themselves, but rather, as *synonyma*, and the one to expresse the other.

Licanthropus.

But, how are they vsed in the new Testament?

Physiologus.

Euen as before in the olde. For else, either the holie Ghost should be contrarie to himselfe: or that which we concluded before is vtterly false. And therefore, for the Hebrew wordes *Oth*, and *Mopeth*: the Gretians in the new Testament (for the most part) they vse *Semeion* and *Teras*, that is, *signes* and *woonders*: miraculoullie effected by the extraordinarie power of the Lord.

Although,

μαγιστεα.
Luc. 5. 26.

Although, I denie not, but that now & then they vse other wordes *equivalent* with those, as did also the *Hebrewes* before them. For so it appeereth in *Luke*, that after the curing of the *palsie sicke*, the people with a woonderfull amazednes cried out, and saide: *doublesse we haue seene Paradoxa*, this daie: vsing (insteede of those other we named before) *Paradoxa*: which worde, the vulgar tranlateth *mirabilia*, *Erasmus* *incredibilia*, *Tremellius* *prodigia*, *Pagnine*, *Beza*, and *Montanus*, *inopinata*, that is, *woondrous*, *incredible*, *strange*, and *unlooked for* things, or things beyond our common expectation.

θαυμαστον.
Math. 21. 15.

Marc. 12. 11.
Ioh. 9. 30.
Apoc. 15. 1. 3.

Againe, they vse *estsoones* also, the worde *Thaumaston*, as appeereth especially in *Mathew*; where (after the admirable curing of the *blinde*, and the *lame* in the temple) it is said of the high *Priestes* and *Scribes*, that when they behelde *Thaumastra* which some enterpret *mirabilia*, some *miranda*; I meane, the great *maruels* and *woonders* which *Iesus* did) they were highly offended. The like vse of this worde appeereth elsewhere in *fundrie* places of *Scripture*.

σημειον.
Mat. 12. 38. 39.
Luc. 8. 11. 12.
Luc. 11. 16. 29.
Ioh. 4. 48.
Τερας.
Math. 24. 24.
Marc. 13. 22.
Ioh. 4. 48.
Act. 2. 43.
4. 30. & 5.
12. & 6. 8. &
7. 36. & 15. 12.
2. Cor. 12. 12.

Thus then the holie *Ghost* (you see) he vseth for this matter, such varietie of words as seemeth best to his wisdom: although for the most part he putteth down *Seimeion*, & *Teras*, as I told you before. And, by *Seimeion*, he vnderstandeth especially, all those *foreshewing signes or tokens*, which are by the onely *miraculous power of the Lord effected*: as verie plainly appeareth throughout the whole *Bible*. But by the word (*Teras*) he doth more *peculiarly* expresse all those *admirable matters* of the mightie *Iehouah*, which do sodainely procure *admiration* with men: as may verie euidently be seene in euerie *Scripture*, where the said word is in vse.

By all which it is verie appant, that the *Grecians* also (howsoeuer in the *new Testament*, they vse seuerall wordes concerning this question) they do vnderstand thereby, no such *seuerall matters*, as are *essentially distinct* in themselves: but rather all those *miraculous actions* which are entirely accomplished by an *extraordinarie*, or *supernaturall power of the Lord*.

Exorcistes.

Howsoeuer you frame *expositions* to fitte your owne turne, the holie *Ghost*, he knoweth best how to enterpret himselfe: who telleth vs plainly in the second of the *Hebrewes*, that, *God gaue testimonie to the Gospell, both by signes, and woonders,*
and

Heb. 2. 3. 4.

and by diuers miracles. In which place, either he doth plainly distinguish miracles from signes and woonders: or else he makes but a needlesse *tautologie* at the least, which were absurd to auouch. And therefore, my former distinction of woonders, and woonderous workes (by this portion of Scripture) is canonized currant.

Physiologus.

See how vainly you vaunt of a *triumph*, before any stroke be stricken, concerning the sense of that Scripture. For, whereas you are in verie great hope, thereby, either to confirme your newfound distinction, or to taint the holie Ghost at the least, with a needlesse *tautologie*, I meane with an idle repetition of one, and the selfesame matter: you do therein, first of all, verie fondly bewray your intollerable pride: who (rather then you would submit to the truth) are not ashamed at all, verie insolently to schoole the holy Ghost, concerning the right vse of a *Tautologie*.

ταυτολογία, iteratio, traductio: eiusdem verbi, aut sermonis repetitio.

Howbeit, as *Tautologies* are verie frequent and ordinarie throughout the whole Scriptures: so are they not needlesse, or idle, as your selfe doth idly imagine. No, they are rather a more euident demonstration, that the matter it selfe, so declared by them, is the more constantly confirmed vnto vs: according to the testimonie of the patriarche Joseph. Who, directly told Pharaoh, that his double dreames, did both of them tend to one end: and that therefore, his laide dreame, it was the second time doubled, because the matter it selfe foreshewed thereby, was certainly established by God. So surely, in that place to the Hebrewes, the often repetition of miracles by those seuerall termes of signes, of woonders, and of sundrie powers, it is no needlesse *Tautologie*, as you do triflingly tell vs: but rather a most necessarie doubling, and trebling of the matter it selfe by those selfesame termes, to the end, that the newly taught Gospell confirmed thereby, might the more firmly be testified vnto vs, according to the good purpose of God. And therefore, this place to the Hebrewes is so farre of from proouing your distinction a currant distinction: as it rather confoundeth the same.

2.Sam.18.33. Psalm.2.3.4. Ezech.7.2.3.4. 5.6.7.8.9.10. Dan.9.19. Gen.41.25.32.

Notwithstanding, if you will in no wise be perswaded, but that (howsoeuer) some difference there is concerning those seuerall words: this then I must tell you for further truth, that, there

Ioh Calvin, in
Heb. 2. 3. 4.
Theod. Beza, in
annotat. ad
Heb. 2. 3. 4.
Edw. Dearing, in
his 7. Reading,
Hebr. 2. 3. 4.

there is no difference at all as touching their *primarie efficient*, for they were all extraordinarily effected by a *supernaturall power of God*. But the difference (if any at all) respecteth their *endes or effects*: which was, to draw men into a *reuerend admiration of that selfesame power of the Lord*.

As for example, first, the holie Ghost doth call *miracles*, *signes*: because they were *authentick significant seales*, and testimonies vnto vs, that, the *doctrine* deliuered before, was truly from God.

Againe, he calleth them *woonders*: because they were *strange* in themselves, and shewed forth such an *unwoonted worke*, as was vtterly vnknown vnto men.

Lastly, he calleth them *powers*: because they had in them, an *eident prooffe of the extraordinarie power of the Lord*. Lo, this is the whole difference that may be discerned concerning these matters. The which as it truly declareth vnto vs, the vnchangeable purpose of God, in an vndoubted confirmation of the Gospell thereby: so doth it vtterly disanull your idle distinction of *woonders*, and *woondrous workes*, as may more plainly appeere, by an orderly conferring of this place to the *Hebrewes*, with that in the xvj. of *Marke*. Where the *Euangelist* affirmeth, that the *Apostles* went forth and preached euery where: the Lord working together with them, and confirming the worde with miracles following. From both which places of *Scripture*, I do frame this following reason. Whatsoeuer matter did *extraordinarily succeed* the *Apostolicall* preaching of the Gospell, for a further confirmation thereof to the world, that was an vndoubted *true miracle*. But, diuers *signes* and *woonders*, and *powers*, did *extraordinarily succeed* the *Apostolicall* preaching of the Gospell, for a further confirmation thereof to the world: therefore, those *signes* and *woonders*, and *powers*, were euerie of them vndoubted *true miracles*. By this then it is apparantly eident, that, either you accomplished no *woonderfull action* at all, as touching any your supposed most *admirable matters* wrought at *Mahagnitton*: or if (as your selfe do affirme) the same was truly and indeed a *true woonder*, then was it also a *woondrous worke*, I meane, a *true miracle* howsoeuer you shelter the same.

See M. Darel
his Apologie,
pag. 33.

Exorcistes.

It was onely a *woonder*, but no *woondrous worke*, as I told you before:

before : and onely because of the *meanes*. For whatsoeuer is brought to passe by *meanes*, that is no *miracle* : because of the *meanes*, be it neuer so woonderfull.

Physiologus.

But, do you speake in good earnest ?

Exorcistes.

Yea, in verie good earnest.

Physiologus.

Then, tell me what you esteeme of the turning of waters *Exod. 7. 20.* into bloud by *Moses his rodde* : of the *Egyptian frogges* : of the *Exod. 8. 6.* *swarmes of lye* which came vpon man and beast : of the *Egypt- Exod. 8. 17.* *scabbes and botches* by the *sprinkling of ashes* : of the *thun- Exod. 9. 10.* *der and haile*, by the stretching out of *Moses his hand* : of the *Exod. 9. 23.* *Egyptian grasshoppers*, ouerspredde the whole land : of the *Exod. 10. 13.* *palpable darkenesse*, throughout the whole land of *Egypt* : of de- *Exod. 10. 22.* *uiding the red sea*, by the *band of Moses* : of the *rocke* that gu- *Exod. 17. 6.* *shed out water*, by the stroke of the *rodde* : of *Elijah his ma-* *2. King. 2. 24.* *king the bitter waters sweete*, by *casting in salte* : of the curing of *2. King. 5. 14.* *Naaman his leprosie*, by *washing in the waters of Iorden* : of the *2. King. 6. 6.* *swimming of iron* by *Elisha his meanes* : yea, what shall we thinke *Ioh. 9. 6.* *of giuing sight to the blinde*, by a *plaster of spetle and claie*, *first* *tempered together* : of helping to health by *touching the hem* *of Christs garment* : of curing verie many by *annointing with* *Marc. 6. 13.* *oyle* : by the *shadow of Peter* : yea, and by *napkins brought to the* *Act. 5. 15.* *sicke from the bodie of Paul*. In euerie of these *actions* there *Act. 19. 12.* was vsed some *meanes* : and yet, you dare not denie, but that they were euery of them *miracles*.

Exorcistes.

These were euery of them but *dead*, or rather quite *con-* *trary meanes* to the worke which was wrought : and therefore, whatsoeuer was brought to passe by such *impotent meanes* they were notwithstanding, *true miracles*. Howbeit, *praier* and *fa-* *sting* (being *instituted of God* to that work, performed withall, by the *power of the spirit*, and hauing moreouer, many *promises annexed thereto*) it cannot possibly be, but that (with the *orderly obseruation thereof*) there goeth some *ordinary power* for accomplishing the purpose pretended : and, therefore, the casting out of *diuels*, or, the powerfull effecting of any other *admirable matter* by that *speciall meanes*, is no woonderfull worke, but a woonder, as I told you before.

R

Physio-

Physiologus.

See, M. Darel's
Apolog. pag. 33.

And, I told you likewise before, that *praier* and *fasting* hath *no power* of it selfe to driue foorth a *diuel*: yea, you your owne selfe affirmed euen now, that, the whole efficacy of that *wonderfull work* dependeth wholly vpon the good blessing of *God*. Without which, the *meanes* it selfe (though neuer so duely performed) preuaileth nothing at all. But (to winck a while at these grosse ouersights) doe tel me in good sadnesse, whether the driuing out of the *diuel* by *praier* and *fasting*, be any *miracle* at all?

Exorcistes.

See Apolog.
pag. 32.It is then, *no miracle*: because of the *meanes*.

Physiologus.

Exod. 8. 12. 30.
Exod. 17. 11.
1. King. 17. 20.
21.
2. King. 4. 33.
2. King. 6. 17.
Job. 11. 41.
Act. 9. 40.
Act. 16. 25. 26.
Act. 20. 10.
Jam. 5. 14. 15.

If the onely use of that *meanes*, may make a flat nullity in *miracles*, my meaning is, if *praier* and *fasting* is of sufficient force to cause, that *miraculous works* become *no miracles*, and onely because of such *meanes*: then, tel me I pray you, what you think of remoouing the *egyptian frogs* and *lice*, by the *praier* of *Moses*: of *Israels* preuailing against *Ameleck*: of *Elijah* his reuiuing the widow of *Zarephthas sonne*: of *Elisha* his raising the *Shunamits sonne* vnto life: of the admirable opening of his *seruants eies*: yea, what thinke you of the raising of *Lazarus* from death: of *Peter* his restoring of *Tabitha* againe vnto life: of the *earthquake*, and *shaking of the prison*, wherein *Paul* and *Sylas* were stocked: of *Paul* his reuiuing of *Eutychus*: of the curing of many, by the *praier of the elders*. These were all effected by *praier* you know: were these therefore (I pray you) *no miracles*?

Moreouer, what must we account of all the *miraculous dispossessionings of spirits and diuels* in the *primitive church*? If, because they were euery of them effected by *praier* and *fasting*, they were therefore *no miracles*: then it foloweth by necessarie consequence, that there were neuer any *actuell possessions*, nor *dispossessionings of diuels*, at anie time since the *Apostles daies*. Because, those *dispossessionings*, (how admirable soeuer) being effected by *praier & fasting*, they could be *no miracles* (by your account) in an onely respect of that *meanes*: whereas, the *possessions, and dispossessionings of diuels* (notwithstanding that *meanes*) they were alwaies reputed true *miracles* with the *Church of God*. And therefore if your selfe did driue foorth a *diuell* at

Mab-

Mahgnitton by *praier* and *fasting*, as you beare vs in hand: then surely, the same was not simplie a *woonderfull worke*, but also a *woonder*, I meane, a *true miracle*, notwithstanding anie such your supposed *meanes*.

Exorcistes.

If *signes* and *woonders* must euerie of them be esteemed *true miracles* indeed: it foloweth then, that, not onely the *false Christs* of euerie age, but *Antichrist* also himselfe may truely *Math. 24. 24.* be said to accomplish *true miracles*: because, they also from *2. Thes. 2. 9. 10.* time haue beene able to worke many strange and *woondrous things*.

Physiologus.

I told you before, there were *two sortes of miracles*: namely, *Daneus* in phy- either *true*, or *false miracles*. The first sort is, when as a meere *sec. christiana,* *naturall matter*, is either restored, or cured, or wrought by the *tract. 4. cap. 34.* onely application of meere *naturall meanes*. Howbeit, those *fol. 174.* said *naturall meanes*, either they are not altogether the same which we commonly vse: or, they are not vsed after the selfe- same manner and way. After this manner, the *diuell*, the *Egyptian forcerers*, the *false Christs*, yea, and *Antichrist* also him- *reg. 10. 101.* selfe, they haue done, and may daily effect *manie woonders*. And, in an especiall regard of the strangenes thereof, they also (*abusiuely* and after a sort) may be said to be workers of *miracles*: because they accomplish such matters on the sodaine, as do make men *admire*. Howbeit, *this kinde of miracles*, they cannot truely be esteemed, *true miracles* indeed, because either they are not *truly effected*, or, not to a *true end* at the least: although yet, they may verie fitly be termed *terata*, that is, *τεχτα* *wondrous actions*, because of the sudden *woonder* succeeding the same.

The other sort of *miracles* are properly called *Seimeia*, that is, significant or *foreshewing signes*: and those are onely effected by *Iehouah* himselfe, who alone doth *woondrous things*. Yea, *Psal. 136. 4.* and that also, either without any *meanes* at all: or quite *contra-* rie to the power of all *naturall causes*, and of *nature* herselfe. For, as the mightie *Iehouah* hath created *nature* of nothing: so is he able (when it seemeth good to his *wisedome*) to alter, *Aug. de ciuit.* to *encline*, and to *ouerturne* the *orderly course* of *nature* in any *Dei, lib. 21.* one thing whatsoeuer. Neither hath the said *nature* any power *Hieron. ad* to withstand the *creator* and Lord of *nature*. *vitalium.*

Come on therefore *Exorcistes*, let vs goe strictly to worke. Either you wrought no woonder at all : or you wrought a woonder at least in the yoongman at *Mahgnitton*? If no woonder at all : then did you grossely delude the world, by making them to stand *gazing and woondring* so long at a matter of nothing.

On the other side, if you wrought a woonder at least : then was the same, either a *false*, or true woonder.

Math. 24. 24.
2. Thess. 2. 9. 10.
If onely a *false woonder*, then you effected the same, either as a *false Christ*, to draw sillie soules into a fallely conceited holines, concerning your person : or as a *minister of Antichrist*, to establish vnderhand, some pretended deuise of your owne besides the *authoritie of Christ*.

Howbeit, if that which you wrought at *Mahgnitton*, was (indeed and in truth) a *true woonder*, such I meane, as the *Scriptures* doe vnderstand by *signes and woonders* : then surely (whether the same was effected by *meanes*, or without *meanes*) it was an vndoubted true *miracle*. And therefore, you are now perforce constrained, to confesse that either you did nothing at all but *inggle* with men, in that your *pretended action* : or, must flatly acknowledge, that you wrought a *true miracle*. Because the expelling of *spirits and diuels* (whether with *meanes*, or without *meanes*) is no lesse admirable now, then it was in the *primitive Church*.

Exorcistes.

See *M. Darel's*
Narrat. fol. 5.
pag. 2.
Ibidem, a little
after.

Nay sir, the *miraculous* curing of *feuers, palsies, leprosies*, and other *diseases* by *Christ*, & his *Apostles*, in those daies gaue credit to the Gospell : but if God (by *prayer* and *fasting*) should heale the *falling sicknes* or *phrensie*, or should graunt raine drought, victorie, or such like requests, were this a *miracle*.

Physiologus.

See M. Darel's
Apolog. pag. 32.
If I should but imagine the contrarie, men might verie well thinke I were not well in my wittes : for, what hath *prayer* in it selfe, for the orderly effecting of any such *action*, without the *extraordinary working power of the Lord*, which was euer reputed *miraculous*? Howbeit, a *miracle* you may neuer auouch it to be ; both because you disclaimed the same before : and for that the *working of miracles* is ceased long since.

Exorci-

Exorcistes.

Howsoever you vrge the *ceasing of miracles*: there is no *de-* See M. Davels
termination thereof in the holy scripture. Narrat. I. pag.

Physiologus.

Why man, the two maine causes of working miracles, name- See his doctrine
ly, the *testification of Christ his Deitie*, and the *confirmation of the* for this, pag. 30.
Gospell, are long since determined by the sacred scriptures: and
therefore, the *working of miracles*, are thereby also deter-
mined.

The first, it was vndoubtedly determined by Christ himselfe, Math. 12. 39.
where he saith, that the *euill and adulterous generation require a* 40.
signe: *Howbeit, no signe shall be given them, but the signe of Io-* Ionah. 2. 17.
nah the Prophet. For as Ionah was three daies, and three nights in Iob. Calvin. in
the Whales belly: so shall the sonne of man be three daies and three Math. 12. 39.
nights in the hart of the earth. Christ there declareth vnto vs, Eras. Sarce-
that his death and resurrection should be the last signe, where- rius in Math.
with he would testifie to the world the truth of his Deitie. 12. 39.

The other I meane the *confirmation of the Gospell*, it also was
long since determined by the spirit of God in the sacred scrip-
tures, as may verie plainly appeare, by conferring the fixe-
teene of Marke, with the second to the Hebrewes. For first,
in the sixteene of Marke he speaketh of a power from the
Lord for confirming the word with miracles following. Putting
downe in that place, the confirmation of the Gospell in the pre- Marc. 16. 20.
sent time, saying thus. The Lord Bebaiontos, that is, confirming Bebaiontos.
the word, as if the said confirmation had euen then beene in
working.

Howbeit, in the second to the hebrewes he speaks thereof
as in the preter time: telling vs plaine, the Gospell was ebebaioo- Heb. 2. 3.
thei, that is, confirmed vnto vs. Declaring thereby, that, the Bebaiontos.
confirmation of the Gospell by miracles, was then so fully accom-
plished, and so finally determined, as now to let slip the certainty of Heb. 2. 2. 3. 4.
that truth which they had heard before, for want of a further
confirmation thereof by miracles: they could not possibly escape the
iust recompence of such a preposterous negligence. By the premis-
ses then, you may plainly perceiue, that, those two maine ends
of miraculous actions being long since determined: the working
of miracles was euen then also determined. And therefore, al-
though you had wrought a true miracle at Mahgniston in
deede: yet had the same beene merely superfluous.

Exorcistes.

This I suppose is your *argument*. The Gospel, it was fully, and finally confirmed before by *miracles*: therefore, the further confirmation thereof by *miracles* now is meerely superfluous.

Physiologus.

It is euen the very same.

Exorcistes.

See M. Davels
Narrat. fol. 5.
pag. 2.

Then, the *sequel* (I suppose) is vnfound. For, why may there not be as much neede of such a *miraculous confirmation* in these daies of *atheisme*, as euer before? Sure we are, that the *scripture*, the *deity*, and al *religion*, is by some among vs no lesse called in *question* now, then it was in any the *former ages*: as, the *ecclesiasticall courts* can testifie, and daily *experience* approo- ueth vnto vs.

Physiologus.

This your *irreligious insinuation*, concerning some supposed necessity of *miracles* now, in these daies of the Gospel: as it doth very *blasphemously* derogate from the *absolute wisdom* of God, in not foreseeing (as it ought) the *future necessity* of *miraculous actions* in euery age: so doth it *dangerously* undermine the *certeinety* of that *sauing faith* which was onely confirmed vnto vs by *former miracles*. For, that *faith* could neuer be fully nor finally confirmed before, if any *future necessity* of confirming the same afresh, be eftsoones admitted: euen as that *princes broad* seale, may at no hand be accounted *authentically currant*, which needeth eftsoones to be iterated or imprinted afresh.

Besides that, this *pestiferous insinuation* of yours, it doth open a *wide gap* to all manner of *juggling knaueries*, and crafty *legerdemaines*. For, if (vpon euery such *insinuation*) the working of *miracles* be once freely permitted: then, euery *cogging companion* (vnder an holy pretence of *miracles*) may foist into the church at his pleasure, whatsoeuer best pleaseth his *phantasie*, and so, the *certeine truth* of our *hoped saluation*, should neuer be *certeine* vnto vs. And therefore, tel me plainly I pray you: whether you hold the *continuance* of *miracles* in these daies of the Gospel?

See M. Davels
Narrat. fol. 5.
pag. 2.

Exorcistes.

Whether I hold, or not hold the continuance thereof I make

makes no great matter: because *that* article, in this *action* is not to be controuersed at all.

Physiologus.

If not in this: then in no one *action* whatsoever. Howbeit, because you are very loath (I perceiue) to acknowledge that truth, which you must needs be enforced at length, either openly to confesse, or else utterly to disclaime your admirable *action* wrought at *Mahgniton*: let me here, what one apparant reason or end, you are able to propound, for the continuance of miracles in these daies of the *Göspel*.

Exorcistes.

Alas sir, an vrgent necessity (in these daies of *atheisme*) requireth the same.

See M. Darel's
Narrat. fol. 6.
pag. 1.

Physiologus.

Oh, then I perceiue, your iudgment concerning this matter, it iumpeth iustly with the rich mans in hel. For, he also (being vtterly destitute of all other releefe) did very instantly desire that *Lazarus* might forthwith be sent from the dead, to his fathers house; to forewarne his fine brethren of that place of torment. Seeing then you thus iumpe in your iudgements, I were loath you should iur in the answer: and therefore, do tel you plainly, that, the *atheistes* of our age, they haue *Moses* and the prophets, to testifie vnto them, the truth of such matters as concerne their saluation: whom if they wil not faithfully here and beleene, neither would they beleene at all, notwithstanding they should see a thousand strange miracles.

Luc. 16. 27. 28.
29. 30. 31.

Exorcistes.

Yea, but such a *miraculous* expelling of *satan* by praier and fasting, it woulde (notwithstanding all this) verie powerfully silence the *papists*: who doe confidently affirme, that *spirits* and *diuels* cannot possiblie be driuen out by any the *Protestant ministers*.

See M. Darel's
Narrat. fol. 6.
pag. 1.

Physiologus.

The *papists* and your selfe, it should seeme are in very great hope to delude the world afresh by your fained false miracles: and that makes you so earnestly to vrg the continuance of the gift of miracles: as though the same were yet still to be executed by some speciall persons. But, if they, or your selfe would either winne, or continue your credits by the working of miracles, you must not bring in those your counterfeit cranks, out

Doctor Fulke in
Marc. 15. 17.
sect. 5. fol. 85.

Reginald Scot
in his discouerie
of Witchcraft.
D. Fulke, in 2.
Th. f. 2. sect. 15.
Bristow.

Marc. 16. 17.
38.

of whom you woulde make vs beleue, you haue coniuured spi-
rits and diuels, not vnlike to the possession of Mildred in Kent,
1574. nor to the *miraculous restoring of Margaret Iesop* againe
to her limbes: nor to the *vision of the blacke dogge*, with other
like fables reported by Bristowe: but you must bring vs in,
some such *miracle-workers*, as are able extempore, to talke with
new toongs: to take away serpents for, to drinke any deadly thing
without danger: for so your credites might haply be deemed
the greater: although yet, if you taught not the truth, we
would take you for *Antichrist*.

D. Cooper, in his
sermons, pag. 78
Math. 7. 15.
and 24. 23. 24.

As for the *Protestant Ministers*, they neuer durst, nor now
dare professe themselues to be *miracle mongers*. Both, because
the doctrine they teach, it hath bene sufficiently and *finallie*
confirmed before by the approoued miracles of Christ and his holie
Apostles: and for that alto, if there be yet still a *continuance*
of any power in men for the working of *miracles*: that power (they
confesse) it belongeth to *Antichrist*, and his *Antichristian mi-*
nisters, of whom they are precisely warned by *Christ* to beware.
These therefore, they are seely poore caules (you see) to
prooue the *continuance of miracles*.

Exorcistes.

See M. Darel's
Narrat. fol. 6.
pag. 1.

But yet, the holy exercise of *praier* and *fasting* (which with
the *prophane* is so shamefully scorned) it would (by this, and
such other like admirable actions) be notablie confirmed.

Orthodoxus.

Why man, if *praier* and *fasting*, be an ancient *true ordi-*
nance of the eternall God, then the truth thereof was sufficient-
ly *confirmed before*, by the vndoubted *true miracles* contained
in the *worde*, so as it needeth not the *accursed supplie* of anie
such patched and *paltrie confirmations*.

Howbeit, if the same were a *newe, and neuer knowne ordinance*
in the Primitiue Church: then surely all the *fained miracles* and
signes in the world, woulde neuer be able, either to shelter
the same from the *scornes of the wicked*, or to procure it estima-
tion among the *godly*. In consideration whereof, you your
owne selfe haue bene highly to blame; thus badly to abuse
so *sacred an ordinance*. For these your preposterous *courses*
concerning the practise thereof, hath more hindred that holy
and orderly exercise, then all the *scornes* of the vngodly could
euer haue done: and therefore, forethinke it in time.

Exorci-

Exorcistes.

Should I forethinke me of that, which is so generally helde of all for an *infallible truth*? yea, and (which more is) should I *See M. Dares* most cowardly disclaime that *Christian cause*, which manie *Narration,* *great Diuines* doe confidently holde, and haue so constantlie *fol. 4. pag. 2.* offered (by *publike disputation*) to vphold against all men? Offring not onely to prooue the *continuance of actuall possessions*: but which more is, *the perpetuall establishment* of this selfesame *continued meanes*, for the powerfull expelling of *spirits* and *demons* from time to time.

Orthodoxus.

If these matters were so generally held of all for an *infallible truth*: your selfe could neuer haue beene so *iudicially conuicted*, nor so iustly *conuicted* a grosse *malefactor*, for but putting an *infallible truth* in practise. As for the profered *disputations* by those your approoued *Diuines*; I doe verily belecue, that you haue borne your selfe much more bolde (in presuming thus peartly vpon the proppe of their *persons*) then your *commission* will warrant. Otherwise, those your *great Diuines* hauing heard long since (at a *Commencement in Cambridge*) this question *disputed*, and *determined negatively*: they might, and they would without doubt (at some one time or other since then) haue taken occasion (either by *disputation*, by *writing*, or by *preaching* at least) to mannage the truth of that matter, which so directly concerned their open pretended *challenge*. Especially, if they either held the same an *infallible truth*: or, had so publickely offered a *publike dispute*, as you would beare vs in hand they haue done. And therefore, by this their so long *continued silence*, we must either account of your speech, as of a *Canterburie tale*: or at least waies imagine, that those your *approoued Diuines*, they haue had (*like good Christians*) their *second cogitations*, concerning the truth of your *matters*. For, we will neuer belecue, that they would (by any their *purposed silence*) so vnconscionable *berray* a professed *infallible truth*: especially, if they so approoued thereof as you tell vs they did.

Howsoeuer, this (I must tell you) is a verie grosse, and a palpable folly; namely, that you your selfe or anie man else, shoulde so confidently, and so fondlie *releie vpon the persons of* *1. Ioh. 4. 1.* *men*, without any due *triall or prooofe of their spirits*: because, *Ioh. 3. 2. 9.*

great

great men they are not alwaies the wisest, neither doe the aged at all times understand iudgement. For, howsoeuer there is a spirit in man: the inspiration of the almightie, it giueth men wisdom. Being therefore but a young Novice my selfe, in regard of those great Diuines, and ancient Fathers: I doubted, and was a long time afraid to affoord my opinion. For I said, surely the daies shall speake, and the multitude of yeeres shall teach men wisdom. Howbeit, hauing a long time waited vpon their words, and perceiuing withall, that no one of those your great Diuines haue hitherto had in their mouthes any answer at all to reprocue your aduersaries, nor, found foorth their forcible reasons to manage your cause: I was inwardly moued to answer in my turne. For, I am full of matter: and the spirit within compelleth me. Therefore, now will I speake, that I may take my breath. Neither (in speaking) will I accept the persons of men: for feare (if I should fondly giue titles to men) my maker would sodainely take me away. Go to therefore Exorcistes, doe either thew vs more probable reasons for the perpetuall continuance of the miraculous faith: or grant now at length, that the same was long since determined.

Exorcistes.

I will neuer acknowledge the determination thereof: before it be better, and more directly prooued vnto me.

Orthodoxus.

Why man? Christ hath put a finall end to the miraculous faith, as I tolde you before: and (in ending the same) he hath also establisht for euer, the faith of hearing. Yea, and which more is, the last miracle of all for confirmation of that faith to the worlde: was the death and resurrection of Christ: This his last miracle, the Apostles they sawe, and testifie vnto vs: so that now, there onely remaines a true faith in hearing, and beleeuing their testimonie, with a promised blessing of eternall salvation.

Besides all this, of those onely true miracles which be purposely and truely put downe by the blessed Euangelists, were and are euermore fully and finally sufficient to confirme a true sauing faith to the world: then all other your supposed miracles since, they are that way meere superfluous: but the first is true, and therefore also the later.

Moreouer, if the working of miracles had beene truelie esteemed,

esteemed, and reputed *necessarie* indeed, for any one Church succeeding the Apostles age, then more especially *necessarie* for those new-sprung visible Churches, wherein the Gospell (overwhelmed with ignorance) wasto be newly reuiued, through the extraordinary preachings of some speciall persons, raised vp by the Lord, to that speciall busines, as, of Zuinglius, Hus, Oecolampadius, Luther, and Caluine. But, the working of miracles Rhem. testam. in 1oh. 15. 24. it was not in use at all, in anie one of those visible Churches wherein they conuerſed and preached (as the papists report, ſect. 7. and your ſelte ſhall neuer be able to gaineſay) therefore, the working of miracles it is not perpetually *necessarie*, for any the visible Churches of God. Item, 2. Cor. 12. vers. 12. ſect. 5.

In like maner, if the use of miracles, had (for any supposed respect) beene necessarilie required in any one age of the world, ſince the daies of Christ, and his owne disciples, then, more especiallie *necessarie* for the Churches next, and immediately succeeding the Apostles themselves; and thereupon also, the Apostle Saint Paul, he would vndoubtedly haue deliuered some Apostolicall canon, or Councell at least, concerning the perpetuall, and orderly obseruation of that the supposed *necessarie* use. But neither in his Epistle to Timothee or Titus, (where he purposely handleth all offices and matters, any way concerning the ecclesiasticall discipline) doth he make mention of one Canon, or Councell concerning the use of miracles: therefore, the use of miracles is not now *necessarilie* required at all, for the Churches of God. 1. Tim 3. 14. 15. & 4. 15. 16. & 5. 7. 21. & 6. 13. 14. Tit. 1. 5. & 2. 1. 15. & 3. 8. 9.

Furthermore, if the continuance of miracles might possibly be prooued in any the protestant churches since the Apostles daies: then, that one maine argument of the papists against our religion, for not being confirmed by miracles, were merely superfluous: for, they do flatly affirme that not one among vs, can work any miracles. Rhem. testam. in Math. 17. 19. ſect. 5. Item Marc. 13. 21. ſect. 3. Item 2. Thes. 2. 9. ſect. 15.

Besides that, if the working of miracles be stil continued with the churches of Christ in these daies of the Gospell, then, one principall marke, for discerning the Antichristian churches from the true churches of Christ, would be mightily obscured, yea, euen vtterly extinguished: for, the Scriptures doe aduisedly, and purposely put downe the admirable effecting of false signes and wonders, as an essentiall, and vndoubted true marke, to discern aright, the one from the other. D. Cooper in his sermons, pag. 78. Deut. 3. 1. 2. Math. 24. 24. Marc. 13. 2. 2. 2. Thes. 2. 9. 10. Apoc. 13. 13. 14 & 16. 14 & 19. 26.

Moreover,

Psal. 119. 7.
2. Tim. 3. 15.

Moreouer, if the doctrine of Christ and his owne Apostles be now sufficiently able, to make the man of God absolute & perfect to euerie good worke, without the working of miracles, then, the working of miracles for that purpose, is meere superfluous. But, the first is vndoubtedly true: and therefore also the latter.

In like maner, if the admirable effecting of miraculous actions, be a spirituall gift successively continued in the true Church of Christ, then it is verie probable, the same gift would haue beene purposely imposed vpon the pastor and Doctour, as an extraordinary support to their ordinarie ministerie, and so, the said gift would haue beene carefully recorded among those other qualities and properties, which purposely concerne their ordinarie elections. But, no such gift is either required or recorded in any Ecclesiasticall Canon, that essentially concernes the ordinarie elections of pastors and doctours in these daies of the Gospel: therefore no such spirituall gift, is now successively continued in the true Churches of Christ.

1. Cor. 14. 1.

Furthermore, if the working of miracles, be such a spirituall gift, as is necessarilie required in some one or a few, for the further edification and comfort of the whole Church of Christ: then, the Apostle Paul, he would vndoubtedly haue exhorted the *Corinthians* (among other like spirituall gifts) to haue laboured likewise for that. But, he maketh no mention of that gift at all: and therefore that is no such spirituall gift, as is now necessarilie required in any, for the further edification and comfort of the whole Church of Christ.

Math. 10. 7.
Marc. 6. 7.
 & 16. 20.
Luc. 10. 9, 17.

Againe, the miraculous expelling of spirits and diuels, was but a temporarie and personall priuiledge, and, is purposely raunged among those selfesame personall priuiledges, which (by the foreseeing wisdom of God) were long since determined: and therefore, it is a follie of follies, for any to imagine, that the miraculous expelling of spirits and diuels, should not (in like maner) be determined long since as well as the rest.

Brieflie, the vniforme consent of all Christian Churches, and the approoued iudgement of soundest Diuines doe generallie accord and conclude, that the working of miracles is ceased long since.

By al the premisses, I hope you may see it apparantly proved, that, the working of miracles was ceased long since: and therefore I doubt not at all, but that, the verie force of your
 owne

owne enlightned conscience, will compell you, foorthwith to subscribe to the determination thereof.

Exorcistes.

Let me heare the iudgement of your sound Diuines concerning this matter.

Orthodoxus.

With verie good will. And because the night is farre spent: I will afford you the testimonie of some *fower*, or *five* in stead of the rest.

1 First therefore, *Augustine* telleth you thus. *Unlesse you see signes and woonders, you will not beleene.* Heerein (saith he) the Lord endeoureth to lift vp the mindes of the faithfull, so farre beyond the visible view of all mutable things: as hee would not haue them, so much as once to enquire after the externall contemplation of any true miracles, notwithstanding they should be wrought by the Lord himselfe. *August. Confes. lib. 10. cap. 35.*

2 In another place he saith thus. These *miraculous actions*, they are not permitted to any in these daies of the Gospel, least the mind should be alwaies enquiring after visible things: and for feare that men should grow cold, by the continued custome of those selfesame admirable matters, whose onely novelties, (at the first) did set them on fire. *Aug. de vera relig. lib. 11. cap. 25. Item, retract. 1. cap. 13.*

3 *Chrysostome*, he saith thus. There be some in our daies, that aske why signes and woonders, are not now also effected by Christians? Surely, if thou beleeneest aright, if thou louest Christ in such sort as he is to be loued, thou shalt stand in no need of miracles: for, miracles are giuen to them that beleene not. *Chrysost. in Ioh. 2. hom. 22. in fine.*

4 In another place thus. The working of miracles, is now ceased with christians, and found especially among such as are counterfeit christians: for, vnto Antichrist is giuen power, to work lying signes and woonders with men. *Chrysost. in Math. 24. hom. 49.*

5 Againe, he saith thus. The working of miracles in times past was vndoubtedly necessary: but, now it is not so. *Item, in 1. Cor. 2. homil. 6.*

6 The ordinary glosse saith thus. If we work not miracles now: is it, because we want faith? not so. The working of miracles in the very first spring of the church, was woonderfull necessary, to confirme the true faith: but, that faith once confirmed, they are now, no more necessary. *Glos. ordinari. in Marc. 16. 17.*

7 *Lyra* saith thus. In the primitiue church, the true sauing faith, it was to be nourished, and confirmed by miracles: and therefore, *Nich. Lyra, in Marc. 16. 17.*
the

the gracious gift of miracles not onely, was very freely bestowed vpon the apostles themselves, but, eftsloones also, vpon many simple beleeuers.

Hugo Cardinal.
in Marc. 16. 17

8 Hugo saith thus. *Miracles* (in the first sprout of the church) were woonderfull necessary for the nourishment of faith : howbeit, not now necessary at all, because the true faith is already, very fully confirmed. And therefore now (in stead of signes and woonders) the good works of professors must freely breake foorth, to make their holy profession more resplendent and shining.

Isidor. lib. de
sum. bono.
cap. 25.

9 Isidore, he saith thus. The working of miracles must utterly cease, before the manifestation of antichrist: to the end, that (by such the churches supposed basenesse in comparison of those former miraculous seasons) antichrist him selfe, might the more boldly presume to persecute some vnto death. For euen therefore, there must necessarily appeare in the christian churches, such an externall basenesse by the ceasing of miracles : that the patience of persecuted saints might more cleerely shine foorth : the inconstancy of scandalized reprobates, more evidently appeare: and the cruelty of bloody persecutors, become more outrageous.

Theod. Beza
Annotat. in
Marc. 6. 13.

Item, in James
cap. 5. 14.

10 Maister Beza saith thus : That oyle wherewith the sicke persons were specially annointed, it was an vndoubted true signe of the admirable power of God : and, no ordinarie medicine, for the curing of mens maladies. Seeing therefore, the speciall gift of such a miraculous curing is ceased long since : to what end should the ceremonie thereof, bee yet still so fondly retayned?

M. Calvin, in
Job. 20. 31.

11 Maister Calvin saith thus. Seeing the true miracles effected by Christ, and written downe authentically by the blessed Euangelists, are fully sufficient to confirme the true sauing faith : those men whatsoeuer, who (for any other respect) would foist in new miracles, they shew themselves wicked, and such curious braines, as (not contenting themselves with eternall saluation) doe desire to leape beyond the limits and bounds of the kingdom of heauen.

Bee-hyae of the
Rom. church,
cap. 2. fol. 233.

12 In the Bee-hyue, it is thus written. The Prophets and Apostles, they had a speciall gift for the working of miracles, and driuing out of diuels to confirme their preachings thereby : and therefore, they ioyned to that selfesame gift, some apparant ceremonie

ceremonie or signe, as may plainly appeare. Howbeit, that power being ceased long since: the signe also, it must cease with the power.

13 D. Cooper saith thus. The working of miracles now, it would shake very shredfully, the certainty of that truth which we preach: because (being confirmed afresh by miracles) it should now be confirmed by that selfesame deceivable meanes, which is wholly reserved to Antichrist. Yea, and it would mightily strengthen the Papists, & give them an advantage against vs: by making them in this sort to object and say. If the Gospel you teach, be the vndoubted truth: why do you confirme so sacred a truth, by that selfesame meanes which you so sharply condemne in us? But if the Gospel you preach, be an inneterate falshood: why then do you shewe your selues to be Antichrists, in thus laboring (as you doe) to confirme your inneterate falshood, by such deceivable signes and woonders?

14 Doctor Fulke saith thus. There is nowe, no such ordinarie function in the Church of God, that men shoulde haue power to cast out diuels, more then to heale al manner of diseases, speake with newe toongs which they neuer learned, or, to worke other miracles. Which spirituall gifts, God gaue in the beginning of the preaching of the Gospel, to confirme the credit thereof among the Iewes and Gentiles, but, of long time haue ceased among Christians: who are nowe to be directed by Gods worde, whereunto also their profession doth binde them to give credit, without any further confirmation by miracles, then that which is testified vnto them in the holie Scriptures.

15 Againe, he saith thus. We know the gift of miracles is ceased long since in the Church: and we meane not to counterfeite that gift, as you doe, and haue done. Our faith being prooued by the Scriptures, is confirmed by al the miracles of Christ, and his Apostles, exprest in the Scriptures.

16 Briefly, Master Dearing saith thus. We know very wel that all the miracles of God, were given to confirme his worde: other signes or woonders then those, neither we, nor our fathers haue knowne. And now, that the use of miracles is fully performed vnto vs, and we doe beleue the Gospel, in token that our faith is freely accepted with God: he hath taken awaie signes and woonders from vs, which serued vs fitly before, when we were vnbeleeuers. And surely, our faith is neuer so honorable,

2.King.4.34.

1.Cor.12.28.

Act.20.10.

Iam.5.14.

D.Cooper, in his

sermons, pag.78

D.Fulke to the

Rhem. test. Mat

17.19. sect.5.

Item, ibid. in

Marc.13.22.

sect.3.

M.Dearing, his

7.Reading

Heb.2.4.

Isa. 30. 22.

Math. 12. 38.

1. Cor. 1. 22.

Math. 15. 28.

Luc. 16. 29. 31.

1. Cor. 14. 22.

ble, nor we so highly in the *fauour of God*: as when we haue saide both to *heauen* and *earth*, we seeke no *signes* from you. Or, when *the worde of God* hath such a *perswasion in our hart*: that we haue now taken fast hold of all *the good promises of the Gospell*, and saide vnto *miracles*, get you hence. The *Iewes* seeke a *signe* (saith *Paul*) surely, we that be *Christians* seeke for none. When they were *offred of God*, he shewed his compassion vpon our *infirmities*: but now that he hath *taken them away*, he bestoweth a greater mercie, in accepting *our faith*. Let vs hearken therefore to *the worde of Christ*: for, by it we shall liue. If we beleue not his *worde*, neither would we *beleue* all the *miracles* in the worlde: though *dead men doe arise and preach them vnto vs*. Behold now *Exorcistes*, you haue heere a *graund-inrie* impannelled concerning this point: what saie you vnto them?

Exorcistes.

I know not well what to thinke of them.

Orthodoxus.

Pet. Martyr, in

1. Cor. 12. 11.

Ioh. Calvin, in

Act. 14. 11.

Musculus, in

Ioh. 1. 37.

Bullinger, in

Math. 10. 1.

Gualter, in

Math. 8. 16.

Erasim. Sarcer.

in Act 4. 30.

If you either doubt of their credits, or suspect their *conscienc*es; you may haue a *tales* among these that follow. Namely, *Peter Martyr, Iohn Calvin, Musculus, Bullenger, Gualter, Erasmus Sarcerius*, with sundrie other besides: who all do iointly and confidently auouch the ceasing of *miracles* in these daies of the *Gospell*.

Exorcistes.

I challenge no one of your former *Iurours*: but doe iointly hold them for *good men and true*.

Orthodoxus.

Are you then content, to submit to their *censure*?

Exorcistes.

Not before I haue heard their *verdict*.

Orthodoxus.

Well then, *Augustine* (you see) hee is the *foreman of the Iurie*: let him therefore (if you please) deliuer vp the *verdict*, for him selfe, and the rest.

Exorcistes.

That liketh me maruelous well.

Orthodoxus.

Aug. de verit.

ocales, cap. 16.

This then is that which he saith for him selfe, and his fellowes concerning these matters. *Away with those fained miracles*

cles of lying men: or rather, those woonders wrought, by enchaunting diuels.

Exorcistes.

This I am sure is a *partiall verdict*, suggested before, by some sinister meanes: and therefore, I will either sue foorth an *attaint* against the whole *iury*, or remoue the *iudgement*, by a *writ of error*.

Orthodoxus.

Oh, I pray you be patient: and let the *verdict* passe cur-
rantly, without your controulement.

Exorcistes.

What reason haue you, to perswade me to that?

Orthodoxus.

Tertullian doth yeeld you the reason thereof. Because, *Tertul. cons.*
Christ (saith *Tertullian*) hath vndoubtedly taught vs: that, *the Marcion. lib. 3.*
faith of signes and woonders, (which are easily effected by false
Christs and hypocrites) is very rash, and uncerteine.

Exorcistes.

This reason, concernes onely the good of the soule.

Physiologus.

We hope man, you haue that in far greater regard, then,
either the *credit* of your person: or the *welfare* of your worldly
estate.

Exorcistes.

Though that be certeinly so: yet the other also, it must be
respected.

Physiologus.

Very true. Howbeit, because you are carried to much a way
with carnal respects: let *Hippocrates* his reason suffice for that
course, who saith thus. Those persons which boast, that they can
cure, or remooue the infections of maladies, by sacrifices, coniurati-
ons, innocations, enchantments, & such other like magical meanes,
they are but beggerly and needy companions, wanting promotion or
mainteinance. And, for this onely respect, they refer their speech
to the diuel: because, they would be thought, to know somewhat
more then the vulgar sort. Loe this is *Hipocrates* reason.

Hippocrates.
See Skots booke
of the discou-
erie of Witch-
craft. fol. 453.

Exorcistes.

I way not his reason, a rush.

Physiologus.

Neuer say so for shame: least you make men imagine that
you neither respect your *credit*, nor *conscience*.

Z

Exorci-

Exorcistes.

Psal. 7. 9. Men may imagine what please themselves: howbeit, the Lord alone, he knoweth the hart.

Lycanthropus.

Good *Exorcistes*, be not too singular.

Exorcistes.

1. Cor. 13. 8. Why man, I may doe nothing against the truth but for the truth.

Pneumatomachus.

Wel, wel, be not wedded too much, to your wil: neither doe make (I beseech you) an idle of your owne wit.

Exorcistes.

I hope sir, I am nether wilfull nor foolishly wise: whatsoeuer your selfe, or some others imagine.

Physiologus.

Prou. 28. 26. Then would you not be so wise (as you are) in your owne conceit: but rather yeeld and submit to a more dexteritie.

Exorcistes.

Alasse sir, I haue not hetherto heard any such sonnd dexteritie, to submit me vnto.

Orthodoxus.

Well, well *Exorcistes*, there is something that sticks in your stomacke, which makes you so loath to relent: it is not I hope, a vaine glorious conceit of your selfe. Whatsoeuer it be, we will hope the best. Let vs therefore giue ouer for the present, and goe take our naturall sleepe. It may be (when you haue taken counsell at your pillew) you will change your opinion. If therefore it seemeth good to your selfe, I will spend with you againe one hower more in the morning before you depart, and giue you the best directions I can. In the meane time, I wish you good rest, and betake you all (bodie and soule) to the gracious protection and providence of the Almighty.

Physiologus.

Come then, let vs arise and depart.

The end of the tenth Dialogue.



The eleuenth Dialogue.

339

THE ARGUMENT.

A summarie Recapitulation of all the premisses, concludently repeating, and proouing the precedent purpose: with a patheticall perswasion to subscribe to the truth thereof.

The speakers names.

{ PHILOGVS.	{ PHYSIOLOGVS.
{ LYCANTHROPVS.	{ ORTHODOXVS.
{ PNEVMATOMACHVS.	{ EXORCISTES.

Orthodoxus.

GOOD morow to you all, my deere brethren: what newes I beseech you, from *Exorcistes* this morning?

Lycanthropus.

Surely sir, (so farre as we can perceiue) his *Euen-song* and *Morne-song*, they are one and the same. Neuertheles, we haue (by our vrgent, and often entreaties) preuailed so much with the man, as that he is now exceedingly willing to accept of your *Christian offer*, concerning one halfe howers conference before our departure: and is heere come for that purpose.

Orthodoxus.

The *Lords* name be blessed for this your good newes. For surely, so long as he will not obstinately refuse to conferre: there may be great hope of his happie *conuersion*. Come on therefore *Exorcistes*, what say you to our matters this morning? A *verdict*: or no *verdict*?

Exorcistes.

No *verdict* at all: for any thing hitherto heard.

Orthodoxus.

Oh, then I perceiue you haue either *careleslie* ouerlipped; or not *carefully* obserued those things which you heard: and therefore, it shall not be amisse, verie succinctly to *recapitulate* the whole course of our conference. That (by this meanes) the *matters* themselues being fitly reduced to your remembrance afresh: you may either be constrained to con-

The necessitie of recapitulating the premisses.

2. Cor. 13. 1.

sent to the truth, or be otherwise destitute of all excuse, by ha-
uing one, and the selfesame truth, now the second time testi-
fied to you. For in the mouth of two or three witnesses, the truth
of these matters, they must be so iudicially, and so firmly esta-
blished, as, all the sworne aduersaries thereof, may iudicially be
ashamed, and finally confounded.

Exorcistes.

Well fir: goe an end in your purpose.

Orthodoxus.

A summarie
abridgement of
the first Dia-
logue.

With verie good will. Wherein you must call to remem-
brance, how that (vpon the verie first entrance into these our
Dialogicall discourses) we tooke a due consideration of the es-
sentiall being of spirits and diuels: and then next of their vn-
doubted dominion or power.

That there are essentiall spirits and diuels, we prooued direct-
ly from their essentiall creations, and effectuall operations: an-
swering withall, those beastly anthropomorphites, and swinish Sa-
duces, who (in these our daies) doe impudently denie, that,
there is either Angell or diuell. And this (in effect) was the
summe of our first conference.

Exorcistes.

It was so, I confesse.

Orthodoxus.

A summarie
abridgement of
the second Dia-
logue.

The next, (concerning the vndoubted dominion or power of
the diuell) it was likewise apparantly prooued; that spirits and
diuels, they haue no such possession in men, as the world doth
fondly imagine. Both, because the worde (possession) is no
where (in any such sense) to be found throughout the whole
Bible: & for that also, if the same were so to be found, yet must
it be taken metaphorically, for, so onely the Scriptures doe de-
monstrate their nature, operation, and power vnto vs. Admitting
you therefore, the worde possession in a metaphoricall meaning:
wee confessed that selfesame dominion or power of spirits and di-
uels, to be two-fold. Namely, either a power of possession: or a
power of obsession.

By their power of possession, we vnderstood that their authen-
ticall authoritie, iurisdiction, or interest, which they vsurping-
ly (by the operative permission of God) doe exercise ouer some
speciall men, in afflicting, tormenting, and vexing their per-
sons. And, this their saide power of possession, it must needes be
(we

i. Qui possident Deum a nobis
forme d'homme

Anthropophagi: i. qui
mangent chair humaine
Anthropos: i. homme
vi. 2. Tome du Bartas 46.

(we told you) either *reall*, or *actnall*. By the *reall possession*, (we tolde you) was ment an *essentiall*, or *personall* entring in men: the which we vtterlie reiecte as a palpable vntruth, absurd in *Philosophie*, and vnfound in *Dininitie*, as by vnanswerable *arguments*, authentick *authorities*, and plaine euidence of *Scripture* was apparantly prooued vnto you. Telling you further, that, if such a *reall possession* be granted, the same must be either a *mentall*, or *corporall possession*.

The *real-mentall possession* we flatly denied. Because else the *possessed mans minde*, it must needs be a *locall-receptacle*, *essentially*, and *substantially comprehending the diuell* for the present: which (by the verie swaie of *arguments*, the *authoritie of writers*, and plaine euidence of *Scriptures*) we fully confuted. And this also (in effect) was the verie summe or scope of our second conference.

Exorcistes.

I remember it well.

Orthodoxus.

Then next, concerning the *reall-corporall possession*, that also we reiecte, as fond and friuolous: it being a matter neuer purposed by the Lord himselfe, in the first creation of bodies. *A Summarie abridgement of the 3. Dialogue.*

For, else the *minde* it selfe must be vniustly charged, to answer all those her *animall*, and *organicall operations*, which (without any her consent, and approbation) are violently enforced vpon the *possessed mans bodie*: or, if (the *possessed* himselfe being freed from those operations) the *diuell* alone should be called to account for the guilt of those *actions*, then something (concerning the *possessed* himselfe) should be acted by him to no purpose.

Besides that, such a *real-corporall possession* (the *diuell* being onely a *spirituall substance*) cannot possiblie be perceiued of the *possessed* himselfe, but onely *effectiuely*: and therefore there can be no sensible perceiuance of any such *essentiall possession*, vnlesse we retaine the *Platonists* opinion, concerning *corporall diuels*. A thing directly opposite to *reason*, to the *testimonie of writers*: and the plaine euidence of sacred *Scriptures*. And, this also (as I take it) was in effect, the summe of our third conference.

Exorcistes.

I may with no good conscience denie it.

A summarie
abridgement of
the 4. Dialogue.

Then next (because your selfe so earnestly insisted vpon the *reall corporall possession*) it was further declared vnto you, that (if the same should be granted) the *diuels* then, they must necessarily haue such a kinde of *possession*, either by *assuming* to themselves some *true naturall bodie*: or, by *transforming* themselves into some *true naturall bodie* at least.

Their *assuming* of *true naturall bodies* wee flatly reiected, as an *opinion* too too vreasonable, absurd, and most senselesse: whether we vnderstand the same of bodies *created* before, or of bodies, then foorthwith to be created. And that therefore the *diuell* his tempting of *Euah* by the *Serpent*, the *Angell* his deliuerie of a sensible speech, by *Baalams Asse*, the *diuell* his supposed *assuming* of *Samuels bodie*, with such other *examples* and *Scriptures*, which verie manie doe most ignorantly vrge for this *matter*: they are too too grossly and fondly abused, as we prooued vnto you by *arguments*, by *writers*, and by the sacred *scriptures*. And this also (if I be not fowly deceiued) was in effect the summe of our fourth *conference*.

Exorcistes.

I dare not denie any part thereof.

Orthodoxus.

A summarie
abridgement of
the 5. Dialogue.

Then next (for the *diuell* his *transforming* of himselfe into any *true naturall bodie*) we declared vnto you, the *impossibilitie*, and most palpable *absurditie* thereof, notwithstanding the *Sorcerers rods transformed* as you thought) into *true naturall serpents*, the supposed *transfiguring* of *Nebuchad-nezzar* into an *oxe*, with such other examples. Shewing you withall (by the conference of places) that, that place of *Scripture* which speaketh of *Satan his transforming* of himselfe into an *Angell of light*, was misunderstood of the most.

Neither may the same, or any like places of *scripture*, be literally vnderstood of any *essential transformations*; because that work was neuer in the power of a *diuel*. No, he cannot possibly *transforme* him selfe into any *true forme* whatsoever, if *Christ his argument* (concerning the *non visibility*, and *palpability* of *spirits* and *diuels*) be without contradiction: which it could not be, if the *diuel* was able (but onely in outward appearance) to *transforme* him selfe into any *true forme* whatsoever, as wee prooued by *reason*, by *fathers*, and by the *canonicall scriptures*.

And

And this also, was (in effect) the summe of our fift conference.

Exorcistes.

I wil(at no hand)contradict your report.

Orthodoxus.

Having thus dispatched the supposed *real possession of spirits and diuels*: we entred then into a like serious consideration of their *actuell possession*: shewing you first, *what it was*: and then next, *the severall parts thereof*. Namely, either, a *mentall afflicting* and greewing: or, a *corporall tormenting* and vexing.

*A summarie
abridgement of
the 6. Dialogue.*

We shewed you further, that this *actuell possession*, was one-ly in *use* in the daies of *Christ* and of his *disciples*.

Howbeit, the *maine ends* thereof (namely, the *declaration of Christ his deity*, and the *confirmation* of his glorious *Gospel*) being in those daies very effectually accomplished: the *possession* also, it was (by our Saviour himselfe) verie fully, and finallie determined. Yea, and the *determination* of this actuell possession we confidently auouched, notwithstanding any one matter pretended by you, for the *perpetuitie* thereof: as was directly prooued by force of *argument*, by the plaine testimonie of *ancient writers*, and the inevitable euidence of the *sacred Scriptures*. And this (in effect) was the summe of our sixth conference.

Exorcistes.

It was vndoubtedly so as you say.

Orthodoxus.

And then next (because you insisted still vpon the *perpetuitie of actuell possession*, by an *argument* drawne from *common experience* in all that beheld your supposed *action*, wrought at *Mahgnitton*) wee prooued directly vnto you, that this their supposed *experience*, it could be accounted no *currant experience* in deed. Both, because manie like admirable *matters* may be demonstrated from meere *naturall causes, effects, and diseases*: and for that also, a meere *naturall experience* (when the same is brought to the best) it may be no *competent Iudge* in such *supernaturall matters*. A thing opposite to *Diuinitie*, to *Philosophie*, to *Physicke*, to *Nature*, to *Lawe*, and to *Conscience*, as may verie plainly appeere: whether we respect the *action it selfe*, or the *manner of doing the same*. Then after all this, we came

*A summarie
abridgement of
the 7. Dialogue.*

to entreate of *Satan* his power of *obsession* : which consisteth especially, in an outward assaulting and circumventing, or, in an inward suggesting and tempting. And thus also in effect, was the summe of our seuenth conference.

Exorcistes.

The whole truth thereof, is without contradiction.

Orthodoxus.

*A summarie
abridgement of
the 8. Dialogue.*

Having thus handled the power of spirits and diuels whatsoever : we came next to entreat of that *extraordinarie working power*, whereby their saide power was subdued. Shewing you directly, that the same was either *immediate in Christ* the stronger : or *mediate*, in some certeine speciall persons, extraordinarily moued to that selfesame busines.

Againe, the *mediate power* we told you, it was either *Apostolicall*, I meane, in the *Apostles* themselves, an admirable extraordinarie good meanes, to confirme their extraordinary preachings : or else *Ecclesiasticall*, that is, in the seuentie *Disciples*, and some others succeeding. And that therefore this *Ecclesiasticall power*, it was more especially to be considered againe, in respect either of the *Churches primitiue* : the *Churches* I meane more immediately succeeding the *Apostles* themselves : or in the *Churches successiue* at the least. And heere we handled at large the continuance, and compasse of that *Ecclesiasticall power* : declaring plainly vnto you, that this selfesame *Ecclesiasticall power* (howsoeuer most egerly attempted, and apishly imitated of some in euerie age) it consisted not in anie created, or meere naturall meanes whatsoever, neither yet, in the onely bare practise of praier and fasting : as was sufficientlie shewed by force of reason, authoritie of writers, and the apparant euidence of *canonicall Scriptures*. And this also in effect was the summe of our eight conference.

Exorcistes.

You haue very faithfully abstracted the same.

Orthodoxus.

*A summarie
abridgement of
the 9. Dialogue.*

Then next, for the practise of praier and fasting, we prooued directly vnto you, that, the same was neuer put downe by *Christ* as any ordinarie perpetuall meanes, for the powerfull expelling of diuels. That, if any such power shoulde effectually proceed from the practise thereof : The same must needs be either a *vocall*, or a *personall power* at the least. The *vocall power*

we

we reiected as too too fond, and absurd. The *personal power*, we tolde you, it must more especially proceede, from either *the partie who praieth*; or *the partie that is praied vnto*. The *partie that praieth*, we told you, he hath no such *personall power*: howsoever you laboured to support that *opinion*, from a *personal power in Christ*. The *partie that is praied vnto* (namely the Lord) although he vndoubtedly hath such an absolute *supernaturall power*, as is able forthwith to effect such a worke: yet, the *participating therewith* must needs be effected by the timely *apprehension*, either of a *iustifying* or *miraculous faith*. The apprehension of that power, by the meanes of a *iustifying faith* we flatly denied, it being an *opinion* too too preposterous, as we shewed you by *reasons*, by *writers*, & by the *canonical scriptures*. And this in effect was the summe of our ninth conference.

Exorcistes.

It were too to absurd for my selfe to denie it.

Orthodoxus

Then next, for the effectuall apprehending of that selfe-
same *supernaturall power of God* by the onely *meanes* of a *miraculous faith*: that apprehension also, we flatly refuted. Telling you first, what *true miracles* are. And declaring withall, that this your supposed *action* wrought at *Mahgnitton*, if it were in such sort effected, as you beare vs in hand: then surely (howsoever you would cunningly suppress the appearance thereof by your new coyned *distinction* of *mirandum* and *miraculum*) the same vndoubtedly it was a *true miracle*. And that therefore, either you must vtterly disclaime the whole *action* it selfe, as a meere *sophisticall practize* of some: or acknowledge (at least) that you effected a *miracle*. Which (we told you) you might in no wise anouch: because the *working of miracles* was long since determined. All which we prooued directly by the verie sway of *argument*, by a *grand-lurie* of ancient *fathers*: and by the vnmeasurable true euidence of the *canonicall scriptures*. And this in effect, was the verie true summe (as I take it) not only of our tenth conference, but of all these our dialogical discourses. Tell vs therefore directly your answer vnto them.

Exorcistes.

My answere in few words is this: I cannot gaine say the vndoubted truth of any your *summaries abridgements* of these *Dialogicall discourses*.

Ortho-

*A summarie
abridgement of
the 10. Dia-
logue.*

Orthodoxus.

Seeing then you haue hitherto heard, that the word (*possession*) is not any where to be found (respecting this *Question*) in all the *Canonick scriptures*. Seeing, albeit such *possession* of *spirits and diuels* should be admitted in an onely *metaphoricall* meaning, yet there was neuer any *reall*, but onely an *actuall possession*: seeing such *actuall possession* was onely but *temporarie* for some *speciall respects*, and long since, euen *actuall* also determined by Christ: seeing moreover, that the dispossessing of *spirits and Diuels* (whatsoever, and by whomsoever attempted) was euermore effected by an *extraordinarie power* of the Lord either *immediately* or *mediately*: Seeing the *mediate power* was onely *peculiar*, and peculiarly applied by some *speciall persons* for *speciall respects*: seeing that *power* is now finally restrayned from men, because those the *former respects* are fully accomplished: seeing also the working of *miracles* is ceased long since: briefly, seeing the *improbable affirmation* of any thing opposite to any the precedent points, is not onely *absurd in Philosophie*, but also *unsound in Diuinitie*, as hath beene declared at large: we doubt not, but that the truth of the *premisses* (breaking forth now as it doth, like the *Sunne* in his strength) the same will now be so pretious in your eies, and so far forth preuaile with your iudgement at least, as that (in an holy approbation thereof) you will willingly submit and subscribe to the same.

Exorcistes.

Nay sir, howsoever I doe happily iumpe with your selfe in the soundnes of *iudgements* concerning the sound truth of euerie thing handled before: yet may I by no meanes submit to your *motion* for many *respects*.

Orthodoxus.

What man? doe neuer say so for shame. Shall any *respects* (how substantiall soeuer in outward appearance) so much ouerswaie your *enlightened iudgement*, as that they should forthwith enforce your *unruly affections* against your owne *conscience*, against the common *consent of writers*, yea and which more is, against an *apparent truth*? God forbid that so grosse a corruption should euer discouer it selfe. But goe to lay open vnto vs those *selfesame respects*.

Exor-

Exorcistes.

First, by such a submission, I should be discredited much, be deemed too to inconstant, yea, & accounted but a cowardly dastard: in, now growing wearie vnder that selfesame crosse, which I haue hitherto, so confidently, and so courageously endured.

Orthodoxus.

Oh, now I perceiue, what hath hitherto withheld you from submitting your selfe to authority: namely the paltry respect of your worldly estimation. But, goe to, let vs soundly examine the seuerall points of this your primary respect.

First therefore (concerning your supposed discredit, by such an holy submission) doe know this I beseech you, and beleeue it for certeine, that, it is vndoubtedly a good Christians praise before God, and his church, to cease to do euil, and to learne to do well: and which more is, to submit him selfe, his senses, his reason, his wil, and all his affections to a sounder dexteritie in all things, and to bee onelie constant in that which is good.

As for valour and courage, we must hold this for infallible truth; namely, that onely in good matters, it is good to be feruent and zealous, whether the Apostle (I meane any of the godly) be present, or absent. Yea, and to be highly ashamed of the ignorance of your owne soule: but, not ashamed at all, to submitte to the truth.

As for constancy vnder the crosse, consider I pray you, whether that which you suffer, be the true crosse of Christ, or a iust scourge for your finnes. There were three (you know) on the crosse at once: the first a sauour, the second to be saued, the third to be damned. All these, they endured the selfesame paine, but, did not all vndergoe the selfesame cause. So then, it is not the martyrdom it selfe, but, the cause of the martyrdom that maketh a martyr. You are not therefore, simply to reioice in suffering: but, in suffering especially for righteousnesse sake. And, who is it (I pray you) that can harme you at all, if only you follow the thing that is good? On the other side, what praise is it vnto you, if, when you be iustly buffeted for your owne faulies (as herein you haue been) you take it patiently? But, if when you do wel (which vndoubtedly you should do in yeelding submission) if then (I say) you suffer euil undeserued (by vndergoing with patience, the

1st a. 1. 16. 17.

Aug. in Psalm.
34. part. 2.

Math. 5. 10.

1. Pet. 3. 13.

1. Pet. 2. 20.

the cynical censures of some giddy conceitours) this is thankworthy and acceptable before the Maieſty of our eternall God. And therefore, this your primary respect for not submitting your ſelfe: it is (you ſee) very fond, and prepoſterous.

Exorciſtes.

Yea, but by this my *ſubmiſſion*, I ſhould giue our aduerſaries great occaſion, to *inſult over the brethren aſreſh in farre better cauſes then this*: as we found by experience, how highly they triumphed over the intended *diſcipline* of late, by reaſon of *Hackers, Arthingtons* and *Copingers ſeductions*.

Orthodoxus.

If your owne dealings, in theſe your prepoſterous courſes, doe as deeply diſcredit the *holy ordinance of praier and faſting*, as *Hackers ſeduction* diſgraced (in the iudgement of ſome) the intended *church diſcipline*: I hope then you will neuer account, much leſſe entitle them *aduerſaries to ſincere religion* (howſoeuer oppoſite to theſe your practiſes) that ſhal ſeek, by due meanes to ſuppreſſe the *irregularity* of your intemperate humour.

Otherwiſe, if theſe your diſordered attempts haue miniſtered iuſt occaſion for any to *inſult over the brethren* (as you ſay) *aſreſh, in far better cauſes then this*: when you ſee ſuch fearful effects to follow your fooleries, you may neuer blame the *inſulters* themſelues, but your owne *indiscretion*.

Howſoeuer, I do aduiſe you in all loue, to reckon this *late-giuen occaſion* as the very principall among the reſt of your *ſins*: and, make it a *perpetuall meanes*, to your better *humiliation before God and men*.

As for the inconfiderate and vnchristian *inſultings* of any, ouer good and *Chriſtian cauſes*; let not their *euil dealings* that way, make you to *conſtant in euil*.

Exorciſtes.

But yet ſir, by this ſo vnſeaſonable a *ſubmiſſion* of mine, I ſhould *ſcandalize the zealous profeſſours*, and offend ſundry *honorable, and noble perſonages*, both *Lords and Ladies*, with diuerſe others of good eſtimation: who (fauouring rightly the *reformation*) haue mightily affected my *cauſe*, and bountifully maintained my *perſon and ſtate*.

Orthodoxus.

Your conſcionable reiecting of an *inneterate error*, and your zealous

zealous entertaining of a newly *revealed truth*, can, euer scandalize such *sincere professors*, as are zealously, and *rightly religious*. As for offending any *honorable personages* or others in any account, who (*wishing reformation*) haue hetherto affected *your cause* and maintained *your person*: know this, and know it for truth, that if those *honorable personages* (euen in a sincere regard of some *holy reformation*) haue hitherto affected *your cause*, so far forth at the least, as they supposed the same to be *sound and good*: then, doubt not at all, but that they wil much more affect *your holy and hoped conuersion*, so soone especially, as their *enlightened iudgements* shall once but soundly perceiue the infallible *truth*. Yea and which more is, they will then be much more forewards in supporting *your person and state*, then euer before.

Otherwise, those your *maintainers*, they might be supposed to affect *your cause*, and to support *your person*, in an onely *malcontentednes*, rather against the persons of some in authoritie, then in any true *mindednes* towards reformation indeed. And which more is, you your owne selfe (by persisting as you doe in your *error*) you may be supposed of all (as you are shrewdly suspected of some) to be rather their *humorist* in an onely respect of *their hier*: then anie their approoued *martialist* to mannage *these matters*, in any right reuerend regard of their *honours*. This therefore (you see) is but a *felie* respect, to hold you from such an holy *submission*.

Exorcistes.

Yea, but by such my submission, I shoulde forthwith deprive my selfe from all *Ecclesiasticall functions*. For, this is held an vndoubted *truth*, among the *preciser sort*, that a man so grosslie false, doth make forthwith, a flat nullitie of his former *ministerie*.

Orthodoxus.

Put the case, that some (concerning this point) are much more *peeuishly precise*, then *prudently wise*: will you therefore (in an onely regard of their *itching humours*) refuse to do good to your selfe and manie others of more *temperate spirits*? For, tell me I praie you, who is able to make a flat nullitie in any mans *ministerie*: but, he alone who *enableth* and *calletb* whom-
Eius est destruere: cuius est construere.

Exorci-

Exorcistes.

Verie true as you say, (respecting *simply his gifts and graces*) there is none able to make a flat *nullitie* in anie mans *ministerie*, saue onely the Lord. Howbeit (respecting the orderly *execution and vse* of those gifts) the Church, she may, and she ought to make a flatte *nullitie* in the *ministerie* of such as are grossely false.

Orthodoxus.

If there be none other stoppage at all, to this your *submission*, but onely the feare of forgoing your *ministerie*, this feare I hope, it may soone be remooued. For, if none but the Lord, be able to *disable your gifts*, then none without warrant from the Lord, is able to *disable the orderly execution and vse of your gifts*. But no such warrant haue anie from the Lord in all the Bible.

Gal. 6. 1. 2.

Besides that, if the Lord bestoweth and continueth his gracious gifts in anie (being orderly called before to the *ministerie*) for the edification of others: who may without warrant, disannull, and discontinue the *orderly execution and vse* of those gracious gifts, in anie (being orderly continued in the *ministerie*) for the edification of others. For, if *vnfained repentance* doth set an offendour in *statu quo prius*, in his former estate, with God and man, notwithstanding any his former offences: why should not an *vnfained repentance*, set a poore minister (being false by occasion) in *statu quo prius*, in his former estate with God and man, for the orderly vse of his *ministerie*, notwithstanding anie his former offences?

Otherwise, why did not the Church in former times disannull and discontinue the *orderly execution and vse of gifts*, in David, in Peter, in Paul, in John Marke, in Demas, and diuers other both *ordinarie, and extraordinarie persons*. In all whom did breake foorth no lesse apparant disorders then this one of yours: & yet (the Lord continuing in them his gracious gifts) the Church still enjoyed the vse of those gifts. Discharge you therefore a good conscience, by testifying truly your *vnfained submission*: and then, if the Ecclesiasticall *gouernors* (vpon aduised deliberation) shall deeme it conuenient to employe you afresh in the vse of your gifts: let these your *pretiser sort*, set vpon them (if they please) for such their *employment of one so grossely offending*. In the meane time let those *precise ones* be-
ware,

ware, least (in this ouer nice a conceit) they do fall (before they beware) into the *Luciferian heresie*: and be your selfe perswaded of this, that (notwithstanding these their *owle-like hooings* and *scrikings in corners*) you shall finde me verie readie to ioyne with you in this point against them all: Let them make publike triall thereof, whensoever they please.

Exorcistes.

Alas sir, by such my submission, I should vtterly depriue my selfe and my familie from all inaner of *maintenance*. For, not onely I am made destitute alreadie of my former place: but which more is, I being by this my humble *submission* discouraged, and discredited with the *Church of God*: what hope of future preferment?

Orthodoxus.

Howsoever your late practises haue iustly depriued you from all present supplies for your *maintenance*: Let neither the feare of such want, nor the needlesse distrust of any discredit in respect of your humble submission, be any meanes to withhold you from the dutifull discharge of a *Christian conscience*. No, no, be you rather assured of this, that your obstinate holding out with a settled pertinacie in this your peeuish opinion, it will more discredit you with the *true Church of Christ*, then your humble submission would do, by a thousand degrees.

Neither, let any falslie supposed feare of *future wants*, withhold you herein: both because true *repentance* depriues not a man from the fauour of God, or his fatherly *providence*, but bindeth them so much the more firmly vnto him: and for that also, this your refusall to yeeld, in an onely feare of some falslie supposed *wants*, it would but confirme that hard conceit which many haue had against you of late. Who doe generally giue it forth, that (howsoever you cannot but perceiue your fault concerning these matters) you will neuer be brought to acknowledge the same. Because (in standing thus stoutly as you do to your *tackling*.) you do get better *maintenance* by your *imprisonment*, then you could otherwaies gaine by your *enlargement*. And therefore, if it were for none other cause else, but, to take away *occasion* from such as seeke for *occasion* to deprauie the holie *profession*, doe you forthwith submit your selfe to the truth.

Exor-

Exorcistes.

Sir, although (notwithstanding those the former respects) I should willingly submit my selfe to *authoritie*, yet then this vile inconuenience would follow thereof, namely, by that meanes, I should be reputed to be in some *practise* at least with the *yoongman at Mahgnitton*, with *Katherine Wright*, with the *boy of Burton*, and with many other besides.

Orthodoxus.

Surely, I cannot perceiue how your standing out, should be possible free you from that suspicion with men, if once they but reade Master *Harsnets* booke, concerning your *authenticall conuention*, and *publike conuiction*: and those also exactly performed, in an *orderly course*, and a *iudiciall proceeding*, if the things he reporteth, be reputed for *truthes*. The which also we must be perswaded they are: vnles haply we do fondly imagine, that the *Commissioners* themselves; the *Register* also, being a sworne *publike Notarie*: the *yoongman at Mahgnitton*: the *seuerall deponents* being orderly deposed, and secretly examined apart: yea, and you your owne selfe, vpon your *corporall oath*, were all (iointly, and by one vniforme consent) confederate together, to finde your selfe guiltie concerning the *causes* and circumstances, so *iudicially* propounded and prosecuted. And therefore, vnlesse you be thoroughly able to discredit that *course*, as a matter but forged, false, and erroneous: your standing out (as you do) in the *premisses*, it will rather aggrauate then lessen your fault: and apparantly demonstrate a *badde disposition*, both purposely perpetrating, and pecuiously persisting in euill.

Exorcistes.

Your selfe then it should seeme, is fully perswaded, that I, and the boie (by a *precompacted confederacie*) haue purposely deluded and coofened the world.

Orthodoxus.

How some others esteeme of it, I know not: for my owne part (I assure you) I am verie farre from such a *suspicion*. Yea, and this also I dare say for so many besides, as haue beene acquainted with your former sinceritie and vpright cariage: they are euerie of them, free from such a *perswasion*. This onely is that which we entertaine, and verie confidently hold for a truth. Namely, that the *gracelesse boy*, did gracelessly counterfeit,

Harsnets booke.

HUMANUM EST
errare: Diabo-
licum perseue-
rare.

feit, and *knauiſhly* beare the world in hand, he was really *poſſeſſed* of Satan: when there was no ſuch matter at all. But concerning your owne ſelfe, we do vndoubtedly thinke, that you being fully perſwaded of the *perpetuitie* of *reall poſſeſſions*, as alſo, moſt ſtrongly deluded with an *erronious* opinion of your owne abilitie for the powerfull *diſpoſſeſſing* of *diuels* by *prayer and faſting*: did thereupon ſimply vndertake that trifling worke. This then is our *opinion* concerning your ſelfe in the *action*: namely, that the ſame was ſimply your *error in iudgement*, but no purpoſed *error in your praetize* at all. This is that we would haue you reuoke: and this is that wherein we would haue you ſubmit your ſelfe to authoritie. And why ſhould you not willingly yeeld to the ſame? Thinke you it impoſſible for your ſelfe to be deluded by the *diuell*: or to be deceiued at all by a *cogging companion*? Was not the reuerend father Maſter Foxe, and many others beſides, as groſſly beguiled by ſuch counterfeit *crankes* as euer was you with this your falſely *poſſeſſed patient*? And therefore yeeld your *ſubmiſſion* for ſhame.

Exorcistes.

Nay ſir, the *yoongman* (I dare aſſure you) he did not counterfeit the *matter*: but, was *actually poſſeſſed* at leaſt. Elſe, you may likewiſe affirme, that his owne ſiſter, *Mary Cooper*, did but counterfeit. For, ſhe alſo (euen in the ſelfeſame *manner*) was fearefully *tormented by fits*. Very certeine it is, that ſhe did not counterfeit at all: but was vndoubtedly *poſſeſſed by the diuell*.

See M. Darel's
Apolog. pag. 31.

Orthodoxus.

She was vndoubtedly, euen ſo *poſſeſſed* as her brother before her was *repoſſeſſed*, which thing alſo you *prognosticated*, accordingly as it came to paſſe: howbeit, neither of both their *fits*, were true *fits* indeed, but meere counterfeit *fiſtions*.

For firſt, if *Marie Cooper* was truly *poſſeſſed*: by whoſe *prayer and faſting* was ſhe *diſpoſſeſſed* I pray you? There was none other *meanes* vſed, to *coniure* out the *diuell* from her, but the onely *bare newes* of your owne, and her brothers *conuention before authoritie*. It ſhould ſeeme ſhe was ſimply *poſſeſſed*, either with ſome cowardly *diuell* that could not, or with ſome *curteous diuell* that would not aduenture the triall: and therefore in a peaceable manner, they did *voluntarily forgoe the habitation which they poſſeſſed in peace*. And as for the *repoſſeſſion*

Aa

which

which you so constantly foretold and auouched to be in the boy: the same is no lesse absurd then his *sisters possession* expressed before. For if there was in him such a *repossession* in deed: then, where was your *reioynder* for the casting of him out by prayer and fasting? Either he was not *repossessed* at all, and so your *prognostication* prooued false: or else not your selfe by praier and fasting, but Iudge *Anderson* rather (by procuring a *Processe, de uis laica remouenda*, did driue out that dangerous diuell. In the powerfull execution of which *Processe*, he so canuassed that *cumberesome Spirit*, as he was glad to betake himselfe to the vttermost borders of *Egypt*: and euer since then, the countrey hath beene free from such dangerous *bug-boyes*, and therefore you may boldly submit your selfe.

Exorcistes.

If I submit to this motion, my credit is crackt in the world.

Orthodoxus.

Why stand you so much vpon your outward reputation before the face of the world: against the plaine euidence of your inward *conscience* in the presence of God? Or, why will you (in this case especially) so fondly respect the flying reports of phantasticall felowes? What will it preiudice your person, though blind ignorance should cancell your credit in the transitorie tables of worldly mens harts: when your owne conscience doth not rase foorth your name from the *euermlasting Booke of the liuing*? Put case, that those good reports which the world doth afford you, be not found to be faithfully registered in the closet of your conscience: then, what other effect can they cause in the same, but an inward tormenting torture? Put case againe, that those bad reports wherewith the vile world would besmeere your credit among men, be found vtterly false in the consistory of your secret conscience: Oh, what an exceeding great ioy will be resident there, and keepe in the same a continuall feast? So then, if your owne conscience accuse you not, you must not so greatly regard the causeles contumelies of cinicall censurers, as that for the same, you care not to torture your conscience with continuall torments. Neither may you be perswaded, that other mens lying reportes are esteemed more authentically before the tribunall seat of Christ the righteous Iudge, then the approoued testimonie of your owne conscience, which stands there to be acquitted in indgement. The premisses therefore

*August. in ser-
mone.*

*Ambrosius lib.
de officijs.*

therefore considered, I would aduise you rather to respect *Seneca de moribus* conscience, then *fame*: for, *fame* may eftsloones be forged, but so can conscience neuer, and therefore submit your selfe.

Exorcistes.

Alas sir, I am (by the verie force of your speech) so fearefully distracted, as I wotte not which waies to turne me. For, if I *stande out* (as hitherto I haue done) you will repute me to be peeuishly *obstinate*: on the other side, by *submitting* my selfe to your *motion*, I should but confirme the *Bishops* in their badde opinion concerning my *cause*. Who (suspecting me to be *confederate with the boie* in some cosening practise) haue hitherto handled me too too hardly.

Orthodoxus.

Your setled *pertinacie* in so apparant an vntruth, hath bred in euerie of them that *bad opinion*: and your peeuish persisting therein, doth more fully confirme them in such a *conceit*. Touching their hard proceeding against your *person*, if you simply respect the *cause*, they could do no lesse then they did: although yet (respecting especially your *place* and *calling*) it were to be wished, that (as well on their, as on your owne behalfe) a more considerate regard had beene giuen to the *maine cause it selfe*, without any such *eger persute*, or *preposterous apologies*, concerning *matters of fact*. For then, so soone as it had been made apparantly euident, that, there are now *no possessions* at all: your standing out in the matter would forthwith haue beene nipt in the head. Whereas they now (suspecting perhaps, that you had some sinister purpose to manage your *publike fasts*, by such a pretended *false miracle*) haue shewed the more sharpenes: and your selfe on the other side (surmizing it may be, that they onely maligning the *purity* of your pretended *profession*) haue continued so much the more obstinate. All which *inconsiderate courses*, and *preposterous practises* would haue beene fitly forestalled, if betweene you all, *the cause it selfe* had beene cleered. Howbeit, the *remedie comes neuer vnseasonable*, which may fully effect the cure: and that I assure my selfe, may yet be accomplished by your dutifull and humble *submission*.

Exorcistes.

Sir, notwithstanding anie your *patheticall perswasions*: the *premisses* considered, I may in no wise *submit*.

Physiologus.

Master *Orthodoxus*, that which hath beene hitherto spoken may fully suffice to perswade any reasonable person, affecting the sincere truth with freedom of *conscience*. Howbeit, this fellow I perceiue, he is wholie ouerswaied with some *spiced singularitie*, or with a peeuish *selfewill* at the least, in not *submitting* himselfe to that truth which he is vnable to answer, for any thing hitherto heard. You haue (I confesse) beene toiled too much, respecting especially your present *meditations*, for the *Sabaotih daies exercise*: and therefore it shall not be amisse to put an end to our *conference*.

In the meane time, let *Exorcistes* repaire to his familiar friendes, and those of his *faction*, how many or mightie soeuer. Let him intimate our whole *discourse*, to their approoued iudgements. Let them dulie consider, and exactly perpend the *seuerall points*: and then, let them (in a more *mature deliberation*) deuise with themselves, whether it be better for the man to *submit*, or still to *stand out* as he doth. If they aduise him to yeeld a *submission*; we haue our harts desire, and God the whole glorie. If otherwise they will haue him *stand fast to his tackling*: Let them signifie the *manner* how with the *time*, and *place*, for our meeting, and we will be readie from time to time to *conferre* with them to the full, if they accept of our offer.

Lycanthropus.

This is (in my simple conceite) a *Christian motion*.

Pneumatomachus.

If they dislike, they shall greatly discredit their *cause*.

Physiologus.

They are bound to praise God for your Christian care.

Orthodoxus.

Well then, in the meane time we will pray vnto God to enlighten our *iudgements*, to make vs *wise to sobriety*, and to giue vnto vs the *spirit of discretion*, that we may be able to *discerne the things that differ*, and to *approoue* only of those things which are pleasing to God in *Iesus Christ*: and so I take my leaue for the present.

Μόνῳ τῷ Θεῷ δόξα. *Soli Deo gloria.*

Τ Ε Λ Ο Σ.

A summarie Table of all the principall points, the speciall matters, the severall syllogismes, and the fundrie expositions of such places of Scripture, as are any way pertinent to the maine purpose it selfe.

The first Dialogue. pag. 1.

C hristian conferences, and their commendable vse.	pag. 2
Sommers his supposed passions put downe.	4
Mans nature is euer desirous of Nouelties.	6
Christian exercises must be begun with praier.	7
<i>Pneumatomachus</i> , what it properly signifieth.	8
That there are essentiall <i>sprits</i> and <i>diuels</i> .	9
Angels are celestiaall creatures, created of God.	ibid.
<i>Sprits</i> and <i>diuels</i> , supposed to be nothing else but the good, or euill motions in men.	ibid.
Angels supposed to be none other thing els, but the sensible signes of Gods woonderfull power.	ibid.
It is dangerous to denie the essentiall being of <i>sprits</i> and <i>diuels</i> .	11
Man is endued with a spirituall, and immortall soule.	ibid.
The originall fountaines, or grounds of all errors.	12
<i>Physiologus</i> , and what the same signifieth.	13
<i>Philosophie</i> , is not simplie forbidden, Col. 2. 8.	ibid.
The true vse of <i>Philosophie</i> expressed.	ibid.
The minde what it is, and the effects thereof.	ibid.
The minde how it is corrupted naturally.	14
The minde differeth from the will, and how?	ibid.
Phantasie, what it is, and how it worketh.	ibid.
The naturall man, vnable to comprehend spirituall things.	14, 15
<i>Anthropomorphites</i> error, and whence it sprang.	17
Scriptures expounded hand ouer head, doe procure a thousand absurdities.	18
Reasons, proouing <i>Sprits</i> and <i>Diuels</i> to be more then the good or euill motions of men.	18, 19
Angels not mentioned in the worlds creation.	21
Angels and <i>Sprits</i> , not eternall, or vncreated.	22
Angels, in what day they were created.	23, 24
Reasons to prooue the essentiall being of Angels.	ibid.
Testimonies of Fathers for the essentiall being of Angels.	24
Angels created on the second day.	24, 25
Reasons to prooue the essentiall being of Angels.	26
Angels how they are saide to be euill.	28

The Table.

To be created good, and still to retaine that selfesame goodnes, are two distinct things.	29
Boyling affections, the causes of controuersies.	30
<i>Physiologus</i> , and what the same signifieth.	31
Possessions doubted in these daies of the Gospell.	32
Satans dominion ouer men, what it is, and how the same is limited.	33
Possession, and what it importeth.	ibid.
The werde Possession, is not peculiarly appropriated to the Diuel, throughout the whole Bible.	ibid.
If the Lord had euer intended an essentiall possession of Diuels, he wanted not fit words to expresse it.	34
Possession what it is in the Hebrue toong.	35
Possession what it signifieth in the Greeke toong.	37
Possession how the same is defined.	40
Reall possession of Diuels, what it is.	41
Mentall possession what it is thought to be.	ibid.
Reall possession, whether in the minde alone, or in the body alone, or in the minde and bodie together.	ibid.
Satan needs no mentall possession, for the actuall accomplishment of sinne in any.	42
The maner of Satan his proceeding with men.	43, 44
Reasons against the reall mentall possession.	45, 46
Our iudgement concerning the reall mentall possession, is mightily deceived, by relying too much on the bare letter.	48
Satan being a Spirit, doth principally affect mans spirit.	49
After what manner the Diuell hath a mentall possession.	50
Spirits and Diuels are substantiall creatures.	51
Diuels are Spirits by nature, and Angels by office.	ibid.
Diuels are spirituall and finite substances.	52, 53
Whether mans minde be a receptacle, or place circumscribing the Diuell.	53
Whether mans minde be a common or proper place for the Diuell.	54
Whether it be a corporall, or an imaginarie place.	55
Things are said to be in a place three maner of waies.	56
Corporall substances are in a place dimensiuely.	ibid.
Spirituall substances, are in a place determinately.	57
God is in a place indefinitely, and repletuely.	ibid.
Angels and Diuels, howsoeuer they propound diuers ends, their maner of working, is euer the same.	58
Diuels how, and by what meanes they torment men.	60
God is the onely encliner of mans minde.	61
Mans minde is inclined either by an interiour efficient, or by an exterior agent.	62

The third Dialogue, pag. 64.

C orporall possession, what it is supposed to be of some.	65
Reall corporall possession what it is ordinarily thought to be.	ibid.
Entring in and dwelling there, do imply no essentially inherency, but an effectuall operation in the bodies of men.	66

The

The Table.

The Metaphor of entring in, rightly expounded and fully explicated by the example of <i>Saul</i> and <i>David</i> .	67
The word <i>Tsalakverie</i> truly expounded, by conference with other places of scripture.	68
A good rule for the right vnderstanding of such scriptures, as doe any way concerne the extraordinarie operation of Spirits.	69
Sundrie reasons against the reall corporall possession.	70
Mans minde is an incorporall substance being simply considered.	70, 71
The proper operations of the minde, are either organicall or animall. <i>ibid.</i>	
The organicall operations of the minde, what they are?	72
The animall operations of the minde, what they are?	<i>ibid.</i>
Whether mans minde or the Diuell be answerable for the actions done by the bodie, during the time of Satans possession.	73, 74
God (in the first creation of bodies) neuer purposed any such reall corporall possessions of Diuels.	74
Gods image was not lost in <i>Adam</i> , as touching the essence.	76
A humane bodie is onely capable of an humane soule.	77
Satan so possesseth, as Christ inuadeth.	<i>ibid.</i>
There is no one necessarie vse or end of such a possession.	<i>ibid.</i>
If the Diuell be in the possessed mans bodie essentially, then is he so, either hypostatically or formally.	78
How the reall corporall possession may be perceiued.	78, 79
Whether Diuels haue their proper, or their assumed bodies: or whether no bodies at all?	80
Celestiall bodies haue onely their celestiaall motions: and elementarie bodies, their elementarie motions.	80, 81
Grosse absurdities ensuing the opinion of corporall Diuels.	<i>ibid.</i>
It is absurd to hold that Diuels haue airie bodies.	82
Augustine is not sound concerning the supposed airie bodies of Spirits and Diuels.	83
Though it were graunted that Diuels might adde vnto, yet may they not diminish or alter their substantiall being.	84
Power seuerall sorts of Spirits found in the word.	<i>ibid.</i>
Angels haue estoones their assumed bodies, and why?	85
The testimonie of fathers, pretending corporall Diuels.	86
Reasons directly concluding the incorporietie of Diuels.	94
Testimonie of fathers concerning that point.	95
The Grand Iuries verdict against corporall Diuels.	96
The Laterane Councell concluding the same.	97

The fourth Dialogue. pag. 99.

Whether Diuels can essentially assume true naturall bodies.	99
Whether that bodie which the Diuels are supposed to assume: be a true naturall or but a phantasticall bodie.	100
The Diuell had neuer power to assume essentially any liuing mans bodie.	101
<i>pag.</i>	
The Diuel had neuer power to assume essentially any dead mans body. <i>ibi.</i>	
It is absurd to hold the Diuell his assuming of dead mens bodies.	101, 102

The Table.

Whether the Diuell can assume to himselfe an vncreated bodie.	102
The Lord alone is the onely creator of bodies.	ibid.
It is absurd to imagine that God should create bodies for Satan.	103
Satan hath no power at all to create a bodie.	104
Arguments pretending the Diuell his essentiall assuming of bodies.	105
It is no good argument to hold, that because good Angels haue, therefore euill Angels may also assume to themselues true natural bodies.	105, 106
That place in the Psalme 78.49. is verie truely expounded.	107
The Diuell did not essentially assume to himselfe the serpents body.	108
Whether it was the Diuell alone or the serpent alone, or the Diuell and serpent together that tempted <i>Euah</i> .	109
It is ordinarie in the Scriptures to vse the names of other creatures: in setting forth vnto vs the intellectuall creatures.	111
Reasons declaring why it was not the serpent, but the Diuell himselfe set forth by the name of a serpent that tempted <i>Euah</i> .	ibid.
A verie good Canon for the faithfull expounding of scriptures.	112
It is no absurditie or impietie at all to hold, that <i>Moses</i> vnder the person of a poysoning serpent: did metaphorically set out the Diuell who poysoned our grandmother <i>Euah</i> .	114
The iudgement of <i>Tremellius</i> and others concerning this point.	115
The common receiued opinion herein consented vnto, and why?	ibid.
The true interpretation of the word <i>Nachash</i> .	116
The Diuell did not essentially enter into the serpents body.	ibid.
Whether the Angell essentially spake in <i>Baalams</i> Ass: and how that scripture is to be vnderstood.	117
Whether the Angell opened the Asses mouth efficiently, or but ministerially.	118
Whether the Angell for such a ministeriall opening of the Asses mouth, did essentially enter into the Asses bodie?	119
Whether <i>Samuels</i> true naturall bodie was essentially assumed by Satan.	120
Whether the Diuell appeared to <i>Saul</i> in <i>Samuels</i> likenes.	123
Sundrie impossibilities and absurdities concerning such a supposed likenes.	ibid.
pag.	ibid.
The opinion of sundrie writers touching this point.	ibid.
The Witch, a cunning ventriloquist, consented <i>Saul</i> .	126
The distinction of <i>essentialiter</i> and <i>effectiue</i> , is no new, but a renewed distinction and ordinarie with Schoolemen and Fathers.	127
The testimonie of writers touching that point.	128
It is absurd to vnderstand literally the things that are spoken of Satan.	129

The fifth Dialogue. pag. 131.

Whether Diuels can essentially transforme themselues into any true naturall bodie?	131
This essential transformation of Diuels, is opposite to true philosophy.	132
Diuels are not essentially transformed into Angels of light.	134
The word <i>μεταμορφοῦται</i> , what it importeth.	ibid.
The place of 2. Cor. 11. 14. is truely expounded.	134, 135

The

The Table.

The conference of that one, with other places of scripture.	136
The family of Ioue is fully confuted.	ibid.
Transubstantiation very shrewdly cut in the neck.	137
Antiquity is no priuiledge for errors whatsoeuer.	ibid.
Whether the Sorcerers rods were essentially transformed into true naturall serpents?	138
Whether the Sorcerers rods were true Serpents in deed, or serpents onely in an outward appearance.	ibid.
The Serpents rods were no true naturall rods, in any orderly course of nature.	139.
Neither Sorcerer nor Diuel, could euer work a true miracle.	140
Diuels neuer had any supernaturall power or skill.	141
Why the Sorcerers rods were called Serpents: not being in deede true naturall Serpents?	142
Satan may procure an outward appearance of things, three manner of waies.	143
Spirits and Diuels, they haue a deeper insight into meere naturall causes, then men haue by much.	144
The Diuel in transforming the Sorcerers rods, was vndoubtedly assisted with a twofold power.	145
What is ment by the power of nature?	ibid.
What is to be vnderstood by the power of obedience?	146
The Sorcerers rods they were trasformed into Serpents, not existingly, but appearingly.	147
Whether <i>Nabuchadnezzar</i> was essentially transformed into a naturall oxe?	148
There was in <i>Nabuchadnezzar</i> no transmutation of substance: but onely an alteration of qualities.	149
Fury disordering mens nature, doth make them beastly affected.	152
Men by tradition haue receiued (hand ouer head) an error concerning the essentiall transformation of Diuels.	153
God hath naturally engrafted in man such a peculiar propriety touching his naturall being: as can at no hand be essentially transformed into any other forme.	153, 154
Mans members may not possibly be transformed into the proportion or lineaments of a beast.	155
If there are essentiall transformations of Diuels: then Christs argument (Ioh. 20. 27.) cannot be currant.	ibid.
That there are no essentiall transformations in any sensible appearance.	156
<i>Lycanthropus</i> , and what the same importeth.	159
<i>λυκανθησα</i> is a mere naturall disease, and how.	ibid.
Lycanthropy, and melancholy proceed from one and the same cause.	160
The signes and effects of a true Lycanthropy.	161
The Ancyran councill against the opinion of essentiall transformations.	ibid.
Councils, Fathers, and the popes owne Canons condemning the same.	162
page	

The Table.

The fixt Dialogue. pag. 165

A ctuall possession what it is, and the causes thereof.	166
The actuall possession of Diuels is twofold.	ibid.
The actuall possession of Diuels was onely in Christ and the Apostles daies.	168
The perpetuities of actuall possession was neuer purposed by God.	ibid.
Whether the commission giuen by Christ to his Apostles for the disposing of Diuels, be a perpetuall commission?	169
Reasons against the perpetuities of actuall possessions.	ibid.
The extraordinarie power for the expelling of Diuels, was onely peculiar to Christ and his owne Apostles, and why?	170
The opinion of ancient fathers for the supposed perpetuities of actuall possessions, considerately examined.	171
Extraordinary gifts and graces, did determine with the officers themselves on whom they were peculiarly bestowed.	172
The continuance of actuall possession auouched in some.	173
Whether the actuall possession of Diuels be an ordinarie disease?	174
The termes of ordinarie, and continually working what they import.	176
The instance from the Sunne with the Antipodes, verie fitly retorted.	177
The actuall possession of Diuels is an extraordinarie and supernaturall matter: surmounting the orderly course of nature.	178
The perpetuities of actuall possession long since determined by Christ.	179
The two maine ends of actuall possession are ceased long since.	ibid.
That maine ende which tended to the manifestation of Christ his Deities, is fully determined, <i>Ioh. 12. 31.</i>	179
Christ his power matter to worke vpon still, though the actuall possession be ceased long since.	180
The text in <i>Ioh. 12. 31.</i> is cleared by conferring the same with other places of Scripture.	181
Scriptures vnfolding that extraordinarie power of Christ for the disposing of Diuels, before his suffering in the flesh.	182
The difference betweene Christ and the Leuitical priesthood, verie plainly expressed.	183
Scriptures respecting this speciall power of Christ after his suffering.	184
The words <i>Tsamath</i> , and <i>Katapyéu</i> verie plainly expounded.	185
The text of <i>Iohn 12. 31.</i> paraphrastically analyzed	187
The Fathers opinion concerning the ceasing of actuall possession.	189
The Diuell was subdued in the Fathers before the coming of Christ	190
Though actuall possession be ceased: the faithfull are not freed quite from the Diuell his sundrie tentations.	ibid.
The reason why Satans destruction, is so confidently applied to the actuall determination of his essentiall possessions.	195
This our exposition of <i>Iohn 12. 31.</i> ouerthrowes not, but confirms the ordinarie receiued exposition.	ibid.
Something besides the weakening of Satans dominion, was actually accomplished, by the verie act of Christ his death.	196
	Christ

The Table.

Christ restraines the actuall determination of actuall possession, to the verie act of his death. ibid.
 The dispossessiones after Christes death, were to confirme the Gospel. 197

The seuenth Dialogue. pag. 199.

W Hether common experience may concludently prooue the supposed continuance of actuall possession?	199
The actions in the yoong man at Nottingham were (in experience) no admirable matters, if we consider the actions well.	200
Many naturall experiments as admirable as those, in all appeerance.	202
Many manuels in nature, ouershadowed as yet, with natures maiestie.	ibid.
Verie strange and admirable woonders apparant in nature.	203
More strange and admirable matters, are reported by <i>Augustine</i> .	205
As admirable matters may, and do proceed from naturall diseases.	206
The actions at Nottingham, they were no admirable matters at all, if we but respect Satan the supposed actor thereof.	208
Satan can effect nothing impossible in nature, or incredible in diuinity	ibid.
If Diuels be the creators of substances: then are they also the quickeners thereof.	ibid.
The nature of beginnings, affecteth singularity.	ibid.
Diuels may worke strange woonders: but not effect any miraculous actions.	209
Satan restrained from working miracles: by the bounds of nature, and the will of God.	ibid.
What is necessarilie required in the orderly accomplishment of euerie action?	210
Satan his supposed actions in <i>Sommers</i> , are opposite to Diuinitie, Philosophie, Physicke, Nature, Lawe, and to Conscience.	211
It is impossible for Diuels, to effect impossible matters.	213
The truth of <i>Sommers</i> his supposed actions: is tried forth by the nature of the things: and by the rule of right iudgement.	214
<i>Sommers</i> his supposed actions, were either naturall, or not naturall.	ibid.
Things naturall, what they properly are.	ibid.
Things not naturall and their kindes.	215
<i>Αντιπαρσις</i> , what they are.	ibid.
<i>Παραπαρσις</i> , what they import?	216
<i>Μεταπαρσις</i> , how they are to be vnderstood.	ibid.
The rule of right iudgement, with the seuerall kindes.	217
The naturall cause of truth, and the kindes thereof.	ibid.
Naturall principles, and the seuerall kindes.	ibid.
Theoricall principles, for the iudging of things.	ibid.
Practicall principles for the effecting of things.	ibid.
Vniuersall experience, another naturall rule of iudgement.	218
The words <i>Cheker</i> , and <i>Εμπειρία</i> expounded.	ibid.
Experience, what it is: with the sundrie degrees.	219
<i>Αἰσινος</i> , what it signifieth?	ibid.
<i>Ἰσουλία</i> , what it importeth?	ibid.
<i>Εμπειρία</i> , what it respecteth?	ibid.

Εμπειρία,

The Table.

<i>Eumelia</i> , what the same betokeneth.	ibid.
A supposed spirituall experience pretended, to prooue the supposed natural experience.	221
The holie Ghost hath giuen neither Canon, nor Councell, concerning the perpetuities of actuall possession.	223
Arguments against the perpetuities thereof.	225
Obsession, what it is, with the kindes thereof.	226
Outward assaulting and vexing, how?	227
Inward suggesting, and tempting how?	ibid.
The meanes how Satan effecteth his power of obsession laide foorth at large.	ibid.
The determination of actuall possession, giueth no libertie to Atheisme: but rather the contrarie.	230

The eight Dialogue. pag. 232

S atans power of actual possession, could not be subdued but by some supernaturall power.	232
<i>Eisbary Elohim</i> , and <i>πνεῦμα, καὶ δακτύλος Θεοῦ</i> , what power they import.	234
pag.	234
The immediate power for expelling Diuels.	ibid.
The mediate power, with the kindes thereof.	ibid.
Christ expelleth efficiently: others ministerially	ibid.
The Apostles mediate power, what it was?	235
The Ecclesiasticall mediate power: with the kindes.	ibid.
The Ecclesiasticall mediate power, respecting the Churches primitive, what it is.	ibid.
The same power respecting the Churches successiue.	236
Exorcizing what it is, with the kindes.	ibid.
Counterfeit Exorcizings, euer in the Church.	ibid.
Satanicall Exorcizing, what it is.	237
Ethnicall facultie for Exorcizing, what?	ibid.
Judaicall facultie for Exorcizing, what?	238
Papisticall power for Exorcizing Spirits, what?	239
What kinde of Exorcizing, master Darel was?	ibid.
Whether a Diuell indeed was driuen out of <i>Sommers</i> ?	240
The pretended signes of dispossession, cannot concludently prooue a possession.	ibid.
Whether the precedent, or subsequent signes, do conclude the pretended dispossession?	241
The reasons from the supposed signes of dispossession, verie fitly retorted.	242
pag.	242
Dispossession, whether effected by meanes, or by miracle?	ibid.
Whether diuels are driuen out, by meere naturall meanes.	243
Whether by a created, or vncreated meanes.	244
No created meanes may efficiently extend it selfe to the supernaturall expelling of Diuels.	ibid.
Pretended instances of created meanes, from <i>Iosephus</i> .	245

The Table.

<i>Wierus</i> his censure vpon <i>Iosephus</i> : concerning the expelling of Diuels by created meanes.	246
Whether the perfume made with the fishes liuer expelled the Diuell from <i>Tobiah</i> his wife.	247
Whether <i>Dauids</i> harpe expelled the Diuell from <i>Saul</i> .	248
Torments inflicted by Satan two waies abated: yet not totally remooued. pag.	250
Whether there may be an actiue operation of Satan, without a passiue disposition in the <i>Demoniacke</i> .	251
Whether <i>Elisha</i> recouered the gift of prophesie by the melodious sound of an harpe?	255
Whether praier alone, or fasting alone, or both together, are meanes for the expelling of Diuels?	257
Whether fasting and praier was any other then a created, or a meere naturall matter?	259
Whether the efficacie of such pretended praier, consisteth in sounde, in voice, or in wordes.	ibid.
Whether the deniall of dispossessions by fasting and praier: be any disgrace to fasting and praier?	260

The ninth Dialogue. pag. 263.

Whether praier and fasting be an ordinance perpetually established by Christ: for the powerfull expelling of Diuels?	264
Whether the wordes of <i>Matth.</i> 17. 20. doe directly prooue such an ordinance?	ibid.
Whether an ordinance for all: or some speciall persons.	267
What warrant master <i>Darell</i> had to vndertake the execution of such a supposed ordinance?	268
Whether he effected the worke as a common Christian: or as a minister of Christ?	269
Whether he did it as an ordinarie, or an extraordinarie minister.	ibid.
Why other Ministers could not as well do it as he.	271
Whether praier and fasting be effectuell but by times and by turnes?	272
If <i>Exorcistes</i> had that power about others: the same must needs be a vocation, or personall power.	274
How vertue proceeded from Christes bodie, for the curing of men.	275
Whether dispossessions effected by Christ were works of his Diuinitie, or humanitie, or of both.	276
Chrsts humanitie alone, vnable to effect any miraculous actions.	277
The working of miracles must be considered, partly principally: and partly ministerially.	278
How Christ his humanitie alone, and all other the seruants of God may be said to be instruments.	279
God alone the efficient cause of miracles.	ibid.
The instrument is that whereby God effecteth miracles: and, the same is an instrument, either conioyned, or seperated.	ibid.
How those instruments haue in them a certaine different vertue.	ibid.

Augustine

The Table.

<i>Augustines</i> opinion concerning Gods working of miraculous actions.	280
<i>Gregorie</i> his iudgement confuted: concerning mans working of miracles, principally, and instrumentally.	282
The word <i>ἐξουσία</i> verie truely interpreted.	ibid.
Whether <i>Peter</i> had a principall power in the effecting of miracles?	284
In all miracles, we are to respect the actiue vertue effecting: and the action effected.	286
Respecting the actiue vertue effecting all miracles are alike, and why?	ibid.
Respecting the actions effected, there is some difference, whether we consider the matter of the thing effected. or the manner of effecting the same.	ibid.
Whether <i>Exorcistes</i> draue out the Diuell, by meanes of some supernaturall power from God: or whether the Lord himselfe draue him out by the <i>Exorcistes</i> hands.	287
By what meanes <i>Exorcistes</i> apprehended that supernaturall power of God?	288
pag.	
Whether by some power of praier and fasting.	ibid.
How Diuels are distinguished by the words (this kinde)	291
What faith apprehendeth that power of God.	292
Whether <i>Math.</i> 17. 20. be to be vnderstood of the iustifying faith, as able alone to expell Diuels.	294
Whether <i>Marc.</i> 16. 25. 17. be to be properly vnderstood of the iustifying faith.	296
Maister <i>Beza</i> his iudgement concerning the casting out of Diuels by a iustifying faith.	297
The personall prerogatiues spoken of <i>Marc.</i> 16. 17. were but temporarie seales to establish the Gospell.	299
Testimonies of writers concerning that point.	300
Either no Diuell at all driuen forth, or driuen forth by the miraculous faith.	302

The tenth Dialogue. pag. 340

Whether the miraculous faith be yet still continued in these daies of the Gospel?	304
What a miracle is: and whence it is deriued.	305
The words <i>Niphlat</i> , and <i>Miphleoth</i> interpreted.	ibid.
The causes and kinds of miracles.	306
The true miracles what they are.	ibid.
The false miracles what they are.	ibid.
False miracles effected 3. manner of waies.	307
A thing effected by meanes, whether a miracle.	309
Meanes either naturall: or artificiall.	310
The distinction of mirandum and miraculum, dashed.	312
Sundry places expounded concerning the true sense of <i>Oth</i> , and <i>Mopeth</i> .	314
pag.	
The words (<i>Oth</i> and <i>Mopeth</i>) expounded.	313
The words (<i>Semeion</i> and <i>Teras</i>) interpreted.	317
	Tautologies

The Table.

Tautologies in scripture no idle repetitions.	319
Many things effected by meanes: are (notwithstanding) miraculous actions.	321
How Sorcerers, Satan, or Antichrists effect woonders.	323
Nothing a true miracle, that is not truly effected: or effected to a true end.	ibid.
False miracles are commonly called <i>Terata</i> .	ibid.
True miracles are properly called <i>Semeia</i> .	ibid.
<i>Exorcistes</i> driuen into dangerous <i>Dilemmaes</i> .	324
Expelling of Diuels (whether by meanes, or without meanes) as admirable now, as euer.	ibid.
Whether the working of miracles be ceased,	325
The ends of miracles are ceased now.	ibid.
That end which concerns the declaration of Christs Deity: is determined <i>Math. 12. 39 40.</i>	ibid.
That other end which respects the confirmation of the Gospel: is determined by <i>Marc. 16. 20.</i> and <i>Heb. 23.</i>	ibid.
Miracles needlesse, for the confutation of Atheists.	326
Miracles, friuolous for the silencing of papists.	327
Praier and fasting, are not graced by miracles now.	ibid.
Dispossessiones by praier and fasting: not generally held of all Diuines, as is pretended.	329
The miraculous faith is now determined.	330
The faith of hearing for euer established.	ibid.
Reasons for the determination of miracles.	ibid.
Testimonies of writers for that purpose.	333
The faith of miracles, but rash, and vncertaine.	337
<i>Hippocrates</i> opinion of miracle-mongers.	ibid.

The eleuenth Dialogue. pag. 339.

A Summary recapitulation of all the premisses.	339
The necessity of such a recapitulation.	ibid.
A summary abridgement of the 1. Dialogue.	340
A summary abridgement of the 2. Dialogue.	ibid.
A summary abridgement of the 3. Dialogue.	341
A summary abridgement of the 4. Dialogue.	342
A summary abridgement of the 5. Dialogue.	ibid.
A summary abridgement of the 6. Dialogue.	343
A summary abridgement of the 7. Dialogue.	ibid.
A summary abridgement of the 8. Dialogue.	344
A summary abridgement of the 9. Dialogue.	ibid.
A summary abridgement of the 10. Dialogue.	345
Certaine respects, restraining <i>Exorcistes</i> from submitting to the truth of this Doctrine.	346
The note of inconstancie and cowardlines.	347
The hardening of the aduersaries against better causes.	348
The scandalizing of zealous professors & offending of great personages.	ibi.
	feare

The Table.

Feare of being depriued from all ministerie.	349
The depriuing of him and his from all maintenance.	351
The suspicion of practizing with the counterfeits.	352
How the charitable sort esteeme the action?	ibid.
If <i>W. Sommers</i> , then also <i>M. Cooper</i> counterfeited.	353
How <i>M. Cooper</i> was cured.	ibid.
The fixt respect, & losse of credit for euer.	354
<i>Exorcistes</i> is fearefully distracted.	355
Pertinacie in his opinion put ouer to some other conference at his owne choise,	356

F I N I S.

Gentle Reader so many faults in the Printing as came to our remembrance, we pray thee correct as followeth: the rest (if any arise) we referre to thy godly wisdom.

Pag. 6. lin. 28. put downe Orthodoxus for the speaker. pag. 21. l. 3. for executioners, read executioners. pag. 106. lin. 4. for visible, r. visibly. pag. 205. lin. 31. for actual, r. effectuell. pag. 307. l. 34. for and of heat, r. an actiue heat, Item, l. 36. for an actiue, r. and of an actiue.